¶ A warning agaynſt the dangerous practiſes of Papiſtes, and ſpecially the parteners of the late Rebellion.

¶ *Gathered out of the common feare and ſpeche of good ſubiectes.*

Vox populi Dei, vox Dei eſt.

Seene and allowed.

THe state of this Realme considered, and specially such accidentes touching the same, as late troubles haue ministred, do make it dayly more and more euident how precious and how deare a iewell is the saftie of the Queenes most excellent Maiestie our most louing and beloued soueraigne Lady. Compare the time of her most noble and gracious gouernement, with ages long agoe passed, and specially with the miserable and dangerous dayes immediatly preceding her most happie & comfortable reigne: call to memorie the wealnesse & perils wherin the common weale stoode, before her highnesses comming to the crowne: wey the infinite benefites, both bodily and ghostly, that the whole realme and all her subiectes haue and do daily receaue by her meanes: thinke vpon the greuous and vnspeakable miseries that we all shalbe like to sustaine by losse of her vnualuable presence: it shall be plaine that he is wilfully blinde that can not see, he is wickedly malicious that will not acknowledge, he is obstinately stone harted that shall not with sorrow and trembling deepely

The Q. precious.

imprint in carefull hart, those motions and thoughtes that such consideration shall lay before him. Remember the quiet of conscience, the comfort of true seruing of God, the freedome of the Realme, the deliuerance from foreine thraldome of soules, the escape of the heauie yoke of strange dominion, the recouerie of welth, the benefite of peace, the common and egall distribution of iustice, the familiar cherishing of Nobilitie, the good preseruing and loue of the Commonaltie, the mutual and tender kindnesse at home, the amitie and awe abroad, the sweete enioying of all these commodities: match herewith the danger and feare of losing them: how can it then be, but that the minde shall be marueilously distracted? Great and full of diuersities are the fittes of a passioned louer, but yet greatest where reason ruleth least. Farre greater to a good minde must be the panges of consideration in thys case, but yet greatest where reason ruleth most. The silly louer is transported (as they complaine poore soules in their dities) sometyme with ioyes of hys enioying, sometyme with feare of his forgoing, there is no meane or order of his excessiue affection, and all

The Queenes good gouernement.

is because the abused creature hath set his felicitie in a wrong conceite: But if such vaine, short, repentable, and feble delite of fansie haue such force vpon the minde of man, how much more ought the deepe, wise, naturall, and true impression of the eternall comfort of soule, the good and safe estate both of the common weale and of the priuate hauiour of him selfe, and of those thinges and persons that he holdeth dearest, yea and of hys posteritie for euer, worke more mighty, violent, and continuing effectes in the minde of an honest good man, that setteth hys thought vpon iuste and assured groundes? All these contemplations can not but fill a good Christians and a good subiectes eye with sight and knowledge, how vnestimable a treasure our Quene, our I say Quene Elizabeth, is to the Realme of England, and the same can not but pearce hys hart with strong feare and care for her preseruation, so farre as surely it were able (as in the dumme borne sonne of Tresus) to breake the stringes of a tyed toung, to drawe speach out of the most barbarous and rudest subiect, to crie out at her highnesses perill, and with such noyse as he is able to make, though it were but as a gesse of

Reseft solliciti plena timoris amor.

the Capitole, to geue warnyng to the watchmen of the toure of all our safeties. This hath moued me to forget how vnskilfull and how vnapt I am to treate of matters so farre aboue me, and onely to remember how mete it is for all men to thinke of those thinges that touch them so nerely. Neyther do I altogether allow of the manerlinesse of that good fellowes curtesie, that would not vnlocke a gate to the kyng, but made the kyng to staye there, while he ranne two miles to fetch a more worshipfull man to open it. And farre more discommendable had such good maner ben, if the kyng had then ben nerely and egrely pursued by an enemye. When traiterous affection so boileth in subiectes hartes, as it can not be conteined in stomake, but must breake out into open rebellion, when the very humor that fedeth such treason is so strong and so angry, that neyther lenitiues of clemencie and bountie can allay it, nor purgatiues of honestie and loyaltie can expell it, it is hye tyme to looke to the health of the body.

A figure of the Northren rebellion.

When the furie of treason outrageth so farre, that it ouerflowеth all the bankes of discretion, and all the boundes of remembring theyr owne perill: when they drawe

nalwe euery ambitious popular witte in-
to their fellowship, lyke an eatyng canker
or infecting sore: when they can not tary
the auantage of theyr owne tymes, the
ripenesse of their deuises, the redinesse of
their aydes, the fitnesse of seasons, nor o-
ther circumspections of policie: when the
stay or seuering of their heades can not
holde them, but that, like an Adder when
her head is cut of, they will still be wrig-
ling with theyr tailes and threaten a sting-
ing, when being banquished, they yet
finde some newe resorters vpon olde ho-
pes: surely it must nedes appeare to be a
wonderfully malicious poyson of treason
that possesseth them, and so a great necessi-
tie to know who be enuenimed with it,
the causes of the disease, and the signes of
the infection, that conuenient cure may be
applied, or for the vncurable some gard or-
der may be prouided, that the head and
hart may be preserued. It is now hie time
therefore, when traitors them selues haue
geuen warning of their owne treasons,
to search the confederacie, yea and as mi-
ners follow the signes euery way as they
spred in the ground till they be guided to
the trunke or body of the metall, so to fol-
lowe the apparances of suspicions and
likelihodes, till it appeare plainely what

Sero medicina paratur, cum mala per longas inualüere moras.

light

light made the shadowe, or what fire raised the smoke. It is not good tarying till the flame mounting in the ayre aboue the house toppe, the principalls and pillers consumed, and eche part so embraced with fire that no ayde dare approch, do plainly declare the whole building past hope of recouery. Fyres oftentimes negligently raked vp, slickes endes not throughly quenched, embers not regarded, a candeles end not looked vnto, haue brought many an honest man to pitifull calamitie. I like therefore better the honest wisedome of those that study how the Quene may stand and not fall, then the reaching policie of those that deuise how them selues may stand when the Quene is fallen. God preserue her highnesse long, for her fallyng would make a Samsons poste with vs all, yea and rightly a Samsons poste, for no dout it woulde bruse them too, that be busiest to pull it downe. I haue thought good therfore, as a faythfull subiect, staying my whole trust of well doing vpon the well continuing of thys blessed estate, without other respect, or rather prospect beyond it, to disclose in briefe collection of the common brute of good and honest men, that loue thys estate and be carefull for it, so much as I haue noted, or rather common

experience

experience & euident truth hath opened, concerning the dispositions of sundry dangerous thinges, doinges, and persons, agaynst God, the Quæenes highnesse, the Realme and her most noble gouernment, to the entent that vpon laying abrode of their faultes, them selues may be reformed, or her highnesse by warning so armed, as they may be lesse dangerous, that is to say, more restrayned and disabled, and her maiesties true subiectes more strengthened and emboldened.

Surely all true Christians and all true Englishe subiectes ought to beleue, and may wel know, that these are true conclusions. True conclusions.

First that euery papist, that is to say, euery one that beleueth all the Popes doctrine to be true, is an enimie & traytor, agaynst the maiestie and honor of God, agaynst the crownes and dignities of all kinges and temporall princes, and against the wealth and saftie of all ciuile kingdomes, policies, and common weales.

Item that euery such English Papist is a traytor to the Queene of England, and hateth her life, wisheth the alteration of her gouernement, and liueth in hope of an other world, which euen by an ordinary

byword, it is sayd that them selues do call theyr Golden day.

Item that euery such Englishe Papist is a speciall traytor to the realme of England, and hath no regarde into what slauerie, conquest, subiection to forren tyrannie, dishonor or other miserie it be throwen, so that theyr false idolatrous and superstitious religion be restored, with libertie to spoyle and murder, without respect of dignitie, age, sexe, learning, reuerence, honestie, or nature.

Item that no clemencie, gentlenesse, benefites, or louing dealing, can winne a Papist while he continueth a Papist, to loue her maiestie, how much so euer he dissemble, nor bring them to ascribe theyr safetie to any her benefites, nor to any prayse of her owne goodnesse, but either to theyr own dissimulation, practise, and falshed, which some call cunning, or to the holinesse of theyr cause, for whom God forsoothe so prouideth as his anoynted ones may not possibly by any law, or at least execution of law, be touched: where in deede, if they continue still vnpunished, it must be thought that God so prueyeth, because the punishmentes of this world are not sufficient for them. But yet in the

meane

meane time it serueth to make them vnex-
cusable, by whose default so dangerous
wolues remayne in the flocke.

Item that Papistrie hath this propertie
of heresies, contrarie to the nature of
Gods truth: that is, to be throwen down
with aduersitie, and to florishe with indul-
gence and lenitie.

Item that as it is reason that the owner
of a shepebiter mastife, knowing his dogs
qualitie, should either hang vp his dog,
or paye for the sheepe that his dog wori-
eth, so those that haue notorious Shepebi-
ters, murderers of Gods flocke, in their
custodie and power, must make their ac-
compt, either to hang vp or otherwise dis-
patch their curres, or ells to answere to
God for the bloud of his sheepe, both such
as they haue destroyed, and such as they
may destroy by any possibilitie hereafter.

Item that all aduises to great persona-
ges, to persuade neutralitie or an enter-
teyning of contrary sides in religion with
vncertaintie of countenance and fauor,
is the way to supplant assured safetie, to
make sure enimies and vnsure frendes, to
yle open to parasites & traytors, to be vn-
knowen to other, and to be vnhable to dis-
cerne what other be to them.

Item that timorous policie is the worst policie that may be, what soeuer the cause be, good or bad, and worst of all it is in best causes: wherin as her maiestie hath neither want of constant magnanimitie, nor cause of feare, so is it mete that her enimies haue no stomake to contemne her, nor by excesse of clemencie to misconstrue her goodnesse as lacke of daring.

Item that by the great nouelties and alterations of times that haue happened within our memorie, there is risen a common policie among people, to ioyne to strong and safe sides, whereby they are alienes from the fearefull, and therefore it is to be prouided, that there be a boldnesse of safetie to serue the Quéene truely and zelously, and an assuredenesse of danger to her enemies.

Item by boldnesse and sharpe execution vpon enemies, the frendes are encoraged, and contrariwise if the dangerous traytor be not remoued, the true subiect may be left in perill, and thereby the rest of good subiectes disabled, or at lest discouraged to venture so farr agayne, and the freedome of consultation in the meane time for preseruing the prince empeched.

Item that it is truely sayd Improbum hominem

hominem præstat non accusasse quam absoluere. It is better not to meddle with a dangerous noughty man, than to let him goe: for what were it els than to set a house a fier and runne away by the light?

Item that occasions and fitte opportunities ouerslipped are not recouerable.

Item that many times it is as small an offense to geue a warrant to kill a true man, as to pardon a murderer or traytor, as a wise shepeherd will rather geue leaue to a hunter to kill the best lambe in hys flocke, than to let goe a fore or a wolfe.

Item that the liues of kinges and princes are the liues and soules of theyr kingdomes and common weales, whereby they are to consider that in being prodigall of theyr owne safeties in excesse of clemencie to traitors, or in securitie of exposing theyr persons to perils, Largiuntur ex alieno, they be liberall of that which is not theyr owne to geue.

Item that no traytor is more perilous, than he that wresteth the law to rayse an vnderminer of the princes crowne to her danger.

Item that he is iustly to be suspected that shall practise with any vayne deuise of

partication, or colored clemencie, to rebate or blunt the edge of the princes swoorde, or so to tye it in the scaberde that it may not be drawen for her defense, as if such qualifiers, hiders, and clokers, should seeke to abuse that most reuerend and holy signe of maiestie to no good ende or other end than God ordeined it.

Item that God can not well take it, if he be lesse zelously serued than the diuell, that there be lesse feruencie shewed by truly learned princes for auauncing of Gods honor against his enemies, than hath ben by abused and deceiued princes for setting vp of the kingdome of the diuell and Antichrist.

Item that Gods commandementes of placabilitie and forgeuenesse extend to our owne enemies, but not to his enemies, against reuenge of priuate displeasures, and not against seueritie & sharpe execution in cases of Gods honor and common weales: wherein is alway to be noted, that the prince is so not a priuate but a publike person, as no attempt against her safetie can or ought to be accompted a priuate cause.

The full proofe and larger explication of these conclusions, though it be ealy, as a

thing

thing which not onely all conueniencie of reason affirmeth, but also dayly experience laieth before all mens eyes that haue a free consideration not accombred with corrupt zeale and affection, so yet surely were it a meete thing to be handled by some such man, as could adde thereto such ornaments of speche, such strength of eloquence, and pith of persuasion, as myght not onely be vnderstode & beleued, but be felt & moued Where any most excellent orators specialbertues might be well employed. A fit argument sure it were to shewe witte and knowledge, but specially truth and good meaning. But till some fitte person shall take in hand to bestow his more profitable trauayle that way, let vs yet for vnlading of some of the abundance of our entier deuotion for Gods truth, for her maiestie, and our countrey, haue some remembrance of the particularities thereof.

For the first article that defineth papistes, that accuseth thē of treason to God, to kings, and to realmes, if it be well weyed it can not but quickly be seene for vndouted truth. Though it be true, that euery one that holdeth any one error or article of doctrine that the Pope teacheth, va-

rying

rying from the worde of God, is in that article a papist, as for example the heresie of transubstantiation, the blasphemie of popish masse, or any such other, yet compt I not euery such a one wholy a papist within compasse of this article, that is, vnder title of a traitorous Papist, but such a one as holdeth all the Popes doctrine to be true, that the Romane church erreth not, that it hath rightfully such superiorities and primacie in others kingdomes and dioceses as it hath proudly claimed & vsurped, and that Christians are bound to referre their fayth vnto it, and to hang vpon the Popes determinations. Many men otherwise good & honest subiectes are not yet purged of all errors wherwith Rome hath infected them, & must haue their tyme to be better instructed. But those that are perfect Papistes, that publish the Pope to be head of the church (which yet in dede is no member of the true church) and would haue vs with an implicite & bond faith, to depend vpon that sea, & for that reason will refuse by all lawful meanes to confesse the right of Princes in their kingdomes ouer all their subiectes, they be perfect traitors in deede, yea and the learned sort of them

Not all Papistes traitors.

which Papistes be traitors

be

be wilfull heretikes & traitors. For though in the darke tymes, when controuersies of religion were not brought into searching, the streame of error caried men awaye without douting, yet since that by debating the light hath bene euidently opened, and men haue sought and throughly examined the matter, there is no learned papist but he knoweth he mainteineth error, and in defending and spreading the same he defendeth and spreadeth, and so directly, aduisedly, wilfully, and maliciously, putteth in execution to his vttermost power, hye treasons against God, against kinges, and kingdomes.

Learned Papistes wilfull traytors.

Against God I cal them treasons, though our law, the iudge of ciuil treasons in England, haue no such name, because the nature of the offence so properly receaueth that title, and also the vsuall name of hye treason in iure gentium, in the common law of nations, and in other languages, doth so playnely expresse it. Hye treasons are in their true nature, offences against hye maiestie, that is, either to the destruction of the persons, or denyall and defacement of the iust dignities and authorities of those that beare the name of maiestie,

Treason offence against maiestie.

and to whom the hyeſt dutie of obedience faith and alleageance extendeth. And therefore is treaſon called Crimen leſæ maieſtatis, the crime of violating or abating of maieſtie. Greater maieſtie than the maieſtie of God can not be, therefore hyer and verier treaſons then againſt God can not be. His perſon can not be deſtroyed, or touched: his dignitie, honor, glorie, and authoritie, may be ſclaundered and blaſphemed, and his ſubiectes, that is, mortall men, may be withdrawen from their due obedience, and drawen into rebellion againſt him. And this I ſay is hye treaſon to God, to violate or abate the maieſtie of God: and this do papiſtes. For though God be king of the whole world, and ſo is rightly called the Lord by vniuerſall name, yea euen of deuilles: yet is hys chirch hys more proper and certaine kingdome, whereby he is more reſtrainedly and aptly called our king and our father, and ſo more fitly called our head in reſpect of the body, which is his chirch and not the reſt of the worlde. In this kingdome hys hyeſt dignitie is to be the onely head thereof, which the Papiſtes take from him, and deriue it to their Pope. And though with gloſes they excuſe it,

Treaſon againſt God.

it. that they Popes take it not from God, but vse it vnder God, as his vicars, yet must they be admonished, that wythout sufficient deputation and warrant from the kyng himselfe, (which the Pope hath not) the subiect to thrust himselfe into gouernance of the kingdome is hye treason, where he that being a stranger would seke to conquere it, were but an enemy. And so is it rightly to be sayd that the Turke is to God an enemy, and the Pope is to God a traytor, and all his adherentes principall traytors, for treason admitteth no accessaries.

Also one great part of Gods maiestie standeth in making of lawes, to gouerne his kingdome, that hys shæpe shall heare hys voyce and no strangers. Against which poynt of maiestie, as it is hye treason to publish lawes and proclamations in ciuile kynges names against their wyll, so are papistes hye traytors in publishing and receauing lawes, proclamations, and decrees from a climing and vsurping tyrant to bynde Gods subiectes the chirch, wythout the wyll and warrant of God.

Also rebellioussly to burne, destroy, tread downe, or deface in great contempt,

the commissions and lawes of tempozall kynges, is an hye offence against maiestie, and therefoze papistes, that dishonoz and discredit the wozd of God, and destroy the bookes thereof, are hye offenders agaynst hys maiestie.

Also hie treason it is foz the subiect to leuie warre agayst hys soucraigne, and to destroy hys lande, hys faythfull subiectes, and true liege people. And therefoze Papistes in their persecuting and murderyng of Chzistians with open hostilitie, haue shewed themselues hye traytozs to the vniuersall King of Chzistians.

Also where the counterfaityng of pzinces handes and coynes, and the clipping and abating the value of their true coynes, and the vttering of such fozged and abated coine, is hie treason: what lesse name than hye treason agaynst God, can we geue to papistes, that haue counterfait the wziting and coynes of God, and geuen out false commissions, false patentes and false charters in stede of his wozde, that clippe from the dignitie and sufficiencie of hys wozd, that haue coyned false heresies, abased true doctrines, & so do publish and vtter them.

Also if cozrupting and counterfaityng

of

the Princes seales, and geuing out or annexing his seales to false charters of theyr owne in the Princes name, be hye treason: are they not hye traitors to God, that corrupt his seales his Sacramentes, and set forth new priuate institutions of their owne, as Halles, and such bagages, in stede of them, I meane not onely the inuenters and forgers, but also the receiuers, publishers, vtterers, and cariers abrode of such abhominable vntruthes?

Also what greater offense agaynst Maiestie can be, than to commaunde the Princes subiectes not to beleue the Princes word or writyng, nor any thyng that shall passe by his authoritie, without such offenders confirmation and allowance: And that the Princes word and writyng suffiseth not to direct the subiectes dutie, without such offenders explication and addicions: And that such offenders may adde at their pleasure: And that such addicions are to be holden equal with the Princes word: And that the Princes word must euer be so taken as such offenders expound it, & none otherwise? Then must the Papistes, in theyr discreditying the word of God, in their disablyng it as not sufficyng to the instruction of our

sayth, for the saluation of our soules. in theyr clayming false and vndue authoritie to theyr traditions, and in their restrayning the word of God to their expositions though directly against the word & against the spirite of God, nedes be accompted hye traitors agaynst Gods maiestie.

Also the greatest honor and dignitie that God hath and chalengeth ielously to hym selfe among men, is the redemption and iustification of man. The Papistes, which draw that from God to man, from grace to workes, as they are most haynous and blasphemous traitors to God in denying his frée graciousnesse therin, so are they most arrant theues to Christian men in robbyng them of the benefite therof.

Also if to deny that the Prince ought to enioye the stile, kyngly name, and dignitie of the realme, with al preeminences to they same belongyng, be hye treason: are the not hye traitors to God, that take from God the name of our onely Justifier, and from Christ the title of our onely redemer and Aduocate, and from the holy ghost the office and stile of our onely true and sufficient Instructer?

Also seing that to defile the kynges wife

is

s bye treason, wherby the succession of
hys crowne may growe to dishonor and
uncertaintie: are not Papistes then bye
traitors that haue made the church the
spouse of God, to commit so many fowle
spirituall whoredomes, with idolatries,
heresies and yeldyng her selfe to be abused
of strangers?

So appeareth it euidently that, if vio-
latyng of maiestie: if denying the kyng to
be the onely kyng and hed of hys owne
realme: if vsurpyng supreme gouernance
without the kynges assignement: if ma-
kyng and receiuyng lawes and proclama-
tions, in the kynges name, without hys
warrant: if destroyeng and defacyng
in contempt, the kynges charters: if le-
uyeng warre agaynst the kyng, within
the realme, and murderyng hys subiectes:
if counterfaityng the kynges coyne or
seales: if annoyeng hys seales to false wri-
tynges: if abatyng hys coyne, by clippyng
or otherwise: if vtterance of such forged,
or abated ware: if discreditying the Prin-
ces word and authoritie, and auaunceyng
their owne aboue it: if denyeng the kinges
right to hys kyngly office: if takyng from
him hys royal stile name & dignitie: if cor-
ruptyng hys wife with adulterie: if any of

these,

these, if all these together, be hye treason: Papistes are hye traitors to the maiestie of almightie God.

But these parhappes may be thought to be but allegorical or figuratiue treasons, (so litle the matters of God do moue vs) and in the eye and consideration of the law of the realme they are none other, yet are they in very dede truely treasons & offenses agaynst the hyest maiestie, euen the same maiestie by whom kynges do reigne and are vpholden, and the same maiestie for which kynges ought to be carefull, if they will haue hym to prouide for theyr maiesties. Yea they are the very sedes of ciuil & temporall treasons. For vndoutedly, as no man breaketh out into actuall sinne agaynst men, that hath not first yelded to an assent to offend God: so no man procedeth so farre as to commit treason agaynst the Prince, that hath not first conceiued a traiterous minde to rebel against God. And as of ordinarie course and naturall necessitie it folowth, that full and strong sedes, throwen in ground fit for them, cherished with conuenient moisture, and comfortable heate of norishyng sonne, must rankly growe and bring forth herbes or wedes of theyr proper kynd: so these

Kinges should haue care of Gods honour.

Papistrie sede of ciuile treason.

these traitorous sedes layed vp in fat soile of Papistes bosomes, if they be watered with welth and indulgence, and shyned vpon with the cherefull glimses of opportunities, will surely bryng forth the frutes of theyr owne qualitie, treasons agaynst princes. And for this respect, other offenses that haue in tymes past ben wrongfully supposed to be of this nature, haue ben also punished by the lawes of the realme. In ancient order of Letes, and other courtes, they haue ben enquired vpon before treasons done to the prince. They haue had theyr seuerall formes of punishmentes, yea in some cases they haue ben, and in some places and causes they yet be, exempted from the Princes power to pardon. They haue bene termed by speciall names of heresies and blasphemies: and theyr punishementes, byside temporall peynes, haue ben extended in opinion to the further reuenge of the eternall Maiestie, whoes crowne and dignitie they haue ben thought to violate. And surely, if in discernyng which were heresies and blasphemies, they had not erred: if they had not mistaken, and executed the true man for the traitor: the generall care which was pretended to mainteyne truth

Heresies punished by temporall law.

and the church, stode well with the dutie of Christian Princes, as viceroyes and deputies iustly zelous for theyr superior or rather supreme Lord king of kynges and Lord of lordes, the true monarch of whole vniuersalitie. And though the same late & new deceiued antiquitie swarued from true iudgement of the persons and causes. I can not well see howe that should be a warrant to disburden Princes of imitation of that zele, when it is ones ioyned with right vnderstandyng, no more than the wrongfull hangyng of a true man by mistakyng hym for a these or a murderer, ought to be a discharge for the very these or murderer, when he is afterward taken in dede. And without doubt more holesome and profitable it were for these heretical traitors agaynst God, I meane the Papistes them selues, to be in this lyfe, by some sharper law and execution driuen to repentance, than to be reprieued or reserued to arrainement before the last iudge, whoes knowledge can not be deceiued, whoes iustice can not then be entreated, whoes execution hath neither end nor measure: and so a litle more hardnesse with them a while, would be a very beneficiall and mercyfull sharpnesse.

Mercie to punish Papistes.

But

But now let vs come to that part that toucheth men more nerely than any loue of God. Let vs sée how they be traitors to kinges and kingdomes. If we haue minde to sée that Papistes, which holde all the Popes doctrine, to be true, are traitors in déede to kinges and kingdomes, it behoueth to call to minde what be the Popes doctrines, doinges & practises concerning the crownes of kinges and states of kingdomes. Popes haue chalenged, and Papistes that affirme the Popes to be frée from errour, their doctrine to be true, and their authoritie to be lawfull, do also holde that it is their due which they chalenge, that is, to haue the authoritie of both swordes, spirituall and temporall, the one in exercise, the other in power: to haue the disposition of all the crownes of Christian Princes: to haue the iudgement of deciding to whom the right of any kingdome belongeth: to haue power for disobedience to him, or by hys discretion, to transferre the crownes of kings to whom he will: to haue lawfull power, to geue kingdomes to prey, spoyle, and conquest, to such as can inuade and possesse them: to haue power to assoile and discharge Christian subiectes, from fayth and allegeance

Papistes traitors to kinges and kingdomes.

Traitorous doctrines of Popes for kinges and kingdoms.

to their lawfull and naturall ſouereaigne Lordes, Kinges, and Princes: to haue power to geue leaue, yea commaundement, bleſſing, reward, forgeueneſſe of ſinnes, and heauen it ſelfe, to ſubiectes to rebell againſt the Prince, to depoſe the Prince, diſherite and deſtroy him: that there is of common right, and by the mere lawe of God, reſerued to the Pope a ſpeciall ſubiection, reſort, appellation, and obedience of one great part of all Princes ſubiectes, yea and of all ſubiectes of all Princes in one great part of their cauſes. Be not theſe hainous treaſons? And theſe can not be denied to be the naturall and very treaſons of all Papiſtes, that is to ſay, of all that depend vpon credit of the Pope, that holde hym for Gods vicar, for Peters ſucceſſor, for whom Chriſt prayed that hys fayth ſhould not faile, that applie to him this title ad quem perfidia non poteſt accedere, to whom falſhode can not reach, that holde hym for a conſtant rocke, an aſſured preacher of truth, an apoſtolicall man, if he be not ſome other thing than a man, to whom our beleefe is bounden, with ſuch other falſe titles, wherewith Popes them ſelues haue garniſhed them ſelues and their paraſites haue ouerloden them.

Consider the ordinarie practise of Popes and Papistes accordyng to these doctrines, and than shall you see, that from the most hye treason which the Pope committed against hys soueraigne Lorde the Emperour, the renting and destruction of the Empire, all the victories and successes of the Saracens & Turkes against Christendome, all the tearyng away of most noble and large kingdomes and prouinces from the body of Christianitie, all the subduing and thrallyng of infinite Christian soules to Mahomete and the deuill, all the deposinges, murderinges, turmoyllinges, ciuile warres, debates betwene Christian Princes, shedinges of Christian bloud, indignities and oppressions of Christian kinges and Emperours, conquestes, rebellions, and mischiefes, for these v. C. yeares and aboue, are wholly or chiefly to be imputed to the treasons of Popes and Papistes. All sometime most learned and noble Grecia yet lamentably rueth it. All Africa the mother of most constant Martyrs feeleth it. The Germane Emperours, with most hainous reproches and foule treading in their neckes, may not forget it. The kinges of Fraunce and Spaine, bothe at home in their native

Traiterous doinges of Papistes against kinges and kingdomes.

kingdomes, and abrode, as well in Naples, Sicile, Lombardie, as in other territories of Italie and of the Empire, haue sharply felt it. The Lordes and states of Italie haue bene daily and long shaken with it. The kinges of England haue bene poisoned, whipped, beaten with roddes, murdered, deposed, the land geuen in conquest, enterdited, made tributarie, robbed, pilled & scraped of their treasure, brought into slauishe subiection, depriued of honour and estimation, euery way most villanously abused. To let passe the elder times and further realmes, let vs speake nothing of deposing of olde Emperours, erecting of new, setting the sonne against the father, the subiect against his Lord, making them come barefoted them selues with theyr wiues and children long wayting with submission in colde frostes, treading in their neckes, spurning of their crownes, and a thousand such abhominable prides of Popes and slaueries of Princes. Let vs deale, but with our selues, and with our owne fæling, knowledge, and memorie. The accursing of king John, the receauing him vassall, the making his Realme subiecte and feudatarie to the Pope, the arming

ning his subiectes against him, the poyso-
ning of him at length, the geuing the land
to the French Kinges sonne, the inuading
thereof by the Dolphine of Fraunce, his
so long possessing a great part of it, the re-
bellion of the Barons to take the French-
mens part, all the mischiefes that fell in
all this while, were they not the good
workes of Popes and Papistes: The great
diuision of the two noble houses of Yorke
and Lancaster, which cost so much English
bloud, that there remaineth no house of hie
or meane nobilitie, that hath not smarted
for it, so many foughten fieldes within the
Realme, so long and so great vncertaintie
which side were true men and which
were traitors, and for how many daies
or houres they should be so estéemed, such
desolation and miseries, to whom are they
to be imputed, but to the Popish Clergie
and Papistes, and among other to Tho-
mas Arundell Archebishop of Canterbu-
rie that traitorously practised the depo-
sing of his lawfull soueraigne Lord king
Richard the second? But come yet to la-
ter times. How was the Quéenes ma-
iesties most noble father assalted by the
Pope and Papistes? His Realme was
interdited

interdited and geuen away to him that could catch it. Legates, and one notable Englishe traitor, were sent about to persuade Christian Princes, to inuade England, to destroy and depose King Henrie, and to take the Realme in reward for their labour. When Charles the late Emperour was setting forward against the Turke, Cardinall Pole being sent by the Pope, made a solemne Oration to him, which is yet extant in Print, to persuade the Emperour to turne his prepared power from inuading the Turke, and to bend it against King Henrie the fift, as one worse then any Turke. What turmoile was raised then by the Northren rebells against him, whereof some by his clemencie (a good example) haue liued to this day to raise a new rebellion? How troubled they her maiesties most excellent brother with vnhappie seditions? How vexed they and how endangered they the Realme and the Quéenes owne person in her sisters time? What might Charles the Emperour haue done for recouerie and enlarging of Christendome, if his force that way entended had not by Popish practise bene peruerted sundry waies

waies and times, to the sheding of Christian blood and wasting of Christendome, and to the ouerthrow of his victorious course? What tempestes hath the late conspiracie of Trent blowen vp in Christendome, that can not yet be quieted, and all because the Pope hath instilled an opinion into his Papistes, that Princes, if he dispense with them, are not bound to kéepe fayth and promise, no not the word of a king, wherby no peace can yet be assured? Whereof yet riseth one good admonition, to trust them no more, and to be well ware of them, and specially to thinke of this one particular, that wicked persons which haue geuen occasion of dangerous rebellions against the Quéenes maiestie their chiefe and onely succour and refuge, will neuer be withholden by any respecte from attempting or procuring to be attempted any most hie and hainous treason and mischiefes, against our soueraigne Ladies safetie, if auantageable opportunitie may serue them, so long as such persons are infected with Papistrie, and can thinke the Pope hable to pardon or rather willing to reward them, yea so farre as they shall suppose them selues not onely to

Pope teacheth to keepe no fayth.

winne the kingdome of England therby, but also the kingdome of heauen. It is perilous to thinke what traitorous rage may do, being armed with dronken superstition. It is a sore thing to consider the impotentie of ambition, specially when it is ioyned with the furie of reasonlesse loue. The common experience is, how dangerous those knottes of thæues be where there is a woman in the companie. Thus is it plaine, that for as much as the Pope claimeth such wrongfull vsurpation and tyrannie ouer kinges and realmes, and sith Papistes holde that he saith true, and claimeth but his right, and can not erre in discerning it, all such Papistes are traitors to all kinges and kingdomes.

Ladie of North.

As for the second conclusion, which accuseth English Papistes of treason to the Quæenes maiestie, it is sufficiently proued, for that it is as a particular within a generall, included in the former. Yet for the speciall confirmation of it, it hath certaine priuate and seuerall reasons. It is well knowen how they sought her graces death in her sisters time: what practises, what fetches were vsed for it: what examinations, what searchinges,

English Papistes traitors to the Q.

were

were to finde colour of her destruction, yea (if it be true, which is credibly sayd) how farre without colour they proceded, if God had not miraculously kept her, to the preseruation of this Realme and the comfort of whole Christendome. But to make some demonstration of their hatred to her maiestie by reason, and after to descend to the examples and practises, let vs examine the causes.

Whereas the Papistes holde, that the Pope is head of Gods vniuersall Church, and that such authoritie as the Quéene claimeth in England ouer ecclesiasticall persons and in ecclesiasticall causes, as due to her highnesse in right of her crowne, is not due to her, but belonging to the Pope, in so saying they must say that her maiestie claimeth an vniust tyrannicall power. And whosoeuer shall so say, though not in the same sillables, is an vniust and an errant traitor, and can not loue her that hath pulled downe him whom they call head of their Church.

Also where Papistes affirme the Chirch of Rome to be the true Catholicke Chirch of God, and that, as out of Noes Arke there was no safetie from

drowning, so out of the Romane Church there is no escape of damnation: is there any hope, that they so thinking can or do loue her highnesse, that hath dismembred them from the body of that Church, and plucked them out of that Cocklozelles boate?

Where Papistes holde the heresie of transubstantiation, and the bread to be Christes naturall bodie, the blasphemie of Popishe Masse to be an auailing sacrifice for quicke and dead, the Popes pardons to be hable to deliuer them from hell and damnation: is it likely that they loue her whom they thinke to depriue them of so great treasures? Traian.

Where the Papistes holde our whole forme of seruing of God, which forme the Quenes maiestie hath prescribed and deliuered to her subiectes, to be schismaticall, our lawes in spirituall thynges no lawes, our sacramentes no sacramentes, our Bishops no Bishops, our Clergie no Clergie, surely they thinke our Coronations no Coronations, our Quene no Quene, or at least they are sory she is so. Papistes take not the M. for Quene.

Where Papistes beleue a Purgatorie, and that Masses, Diriges, and such other gainfull marchandise of the Popish Clergie,

gie, be beneficiall for their frendes soules and their owne, and do in the meane time imagine that theyr fathers, grandsires, grandames, wiues, and other frendes soules lie frying in vnexplicable tormentes, and the Quéenes maiestie holdeth from them the onely meane to release them: thinke you such persons grudge not at her excédingly?

Where the Pope hath accursed the Quenes maiestie as an heretike and schismatike, all those Papistes which suppose that the Pope hauing the disposition of Gods sentence and the thunderbolt of excommunication in his hand, can not erre, do also suppose that the Quenes highnesse (our Quene Elizabeth I meane) is not lawfull Quene of England, for so must all Papistes hold, that hold the Pope to say true, for the Pope doth not so accept her.

And true it is that the refusall of the othe for the acknowledging her Maiesties supremacie ouer ecclesiasticall persones and in ecclesiasticall causes, is for very good reasons to be suspected, that for the most part it is but coloured with pretense of conscience for ecclesiasticall causes, and to be thought that in very deede it dependeth chefely vpon this poynt, that sith her

Papistes refuse the othe, because they beleue not the M. title to the crowne.

Maiestie hath bene suspended, excommunicated and declared out of the church by the Pope, they thinke her Maiestie not lawfull Queene of England. For the like example or preiudice haue the like Papistes geuen heretofore at many times, and namely when Elizabeth Barton, that hipocriticall harlot, sometime called the holy mayde of Kent, with whose false traitorous practises were foorly spotted and entangled Moze and Fisher the new Romishe Saintes, published as a reuelation from God, a traytorous article suggested vnto her by popishe Priestes and Monkes, with whom she carnally and filthily liued, that the Queenes Maiesties most noble father after a time by them limited, was not King of England one houre in the sight of God. The like interpretation did Papistes make of king John. And Papistes haue published that Gospellers, whom they call heretikes, ought not to haue any office among Gods people, much lesse a kingdome.

In the statute of her attender.

And this poynt is well to be considered that they which take from the Quænes maiestie the supremacie ouer ecclesiastical persones and causes, do transferre the same iurisdiction to the Pope, for they ne-

ner

uer yet bouchsaued to geue it to any other. and I am sure that after so many parables and examples of bées and beastes and other thynges, they will not now haue any particular church hedlesse and destitute of a supreme gouernor, either vniuersall like a monarch as they wold haue it, or speciall vnder God of eche kingdome or dominion as Gods good disposition hath sorted it. If then the Pope haue in they' opinion any ecclesiasticall iurisdiction in England, he must haue Ius excommunicandi lawfull power and authoritie to excommunicate in England, without which the ecclesiasticall power can not stand. Which power if he iustly haue, and hath excommunicate and accursed the Quéne, either by speciall name or generally vnder title of heretikes of which sort he esteemeth her, then hath he therin done pro suo iure as he lawfully myght do. And this beyng so supposed true, then is it good to consider what is taken for Gods law and the law ecclesiasticall De vitandis excommunicatis, for shonnyng of excommunicate and accursed persones which yeld not to any repentance submission or reconciliation to that church, forsothe that euery Christian in peyne of excommunication de iure

Papistes draw obedience from the Q.

(wher-

(wherein to dye is thought to dye in state of damnation) is bound to withdrawe from such accursed persons not repenting, all frendly or louyng company and countenance, all ayde and releefe, all seruice and obedience. Which doyng, for these good subiectes of England to put in execution toward the Quæne, were a very meritorious act: But what doth it merite? the iust peynes of treason for breakyng theyr due allegeance, and eternall damnation (if they repent not) for resistyng Gods lawfull ordinance. This geere goeth sore, it is very euident and playne, that by necessary consequence, to this confession of traitorousnesse they must be driuen, if they will continue Papistes, that is will affirme the Popes sentences not to erre, or will geue the Pope any spirituall iurisdiction in England.

Papistes meritorious treason.

Wherfore these refusalles to acknowledge her maiesties lawfull power by othe, would be well loked vnto, and the pretenses, colors, and causes of such refusalles would be well examined, namely in such as shall haue to do with iustice and gouernyng the contrye, but specially with those that shall haue accesse into her hyghnesse household and presence. And well it would

Refusers of the othe, mete to be well examined.

would be sought what defense of dispen-
sation, or toleration they haue for they⁊ dis-
semblyng they⁊ purposes in not yet execu-
tyng the Popes sentence agaynst her, and
what deuises they haue for warrantyng
of they⁊ consciences in suspendyng su h
treasons till stronger opportunities, what
absolutions or instructions Popishe A-
postles haue brought at they⁊ secret ⁊ep-
pyng into England agayne . For such
salues are not vnlikely to come out of hys
shoppe that dispenseth with breach of
fayth , yea that openly proclaymeth that
there is no fayth to be kept with Christes
frendes & hys aduersaries , hys shop I say
that can geue grace to haue consecrated
altarstones or superaltares for hys traito-
rous frendes in enterdited landes to haue
masse without peril, his shop that can send
out badges with leaue to sweare and vn-
sweare with so liberal permissiõ, as to say,
Geue me thy hart and it suffiseth . And
well may it suffice, for the hart will cary
the hand tw , when opportunitie serueth,
& when they⁊ Golden day approcheth , of
which they make so great accompt. Such
good fellowes would be well loked vpon :

Popish dispensations to dissemble.

And for as much as Papistes accompt
they⁊ Popes decrées the voyce of Gods

spirite frō from erroꝛ, it is to be weyed, how farre we muſt nedes thinke they ſuppoſe the Popes curſe to haue ertended agaynſt our moſt noble Quēne & realme, with whoes publike ſeruice and prayer, yea where nothyng is vſed but the vndouted woꝛd of God and agreable with it, they can not finde in theyꝛ hartes to communicate, but abhoꝛre it as ſchiſmaticall.

Interrogatoꝛies foꝛ Papiſtes.

They would be oppoſed with a few interrogatoꝛies. It would be enquired, whether they thynke our Quēne lawfully Quēne of thys realme beforе God, notwithſtandyng the Popes ſentence? And whether they thinke the Popes ſentence to reache any nerer vnto her hyghneſſe, then if it had bēn the ſentence of the Byſhop of Toledo, oꝛ the Byſhop of Paris, and not geuen by the Byſhop of Rome oꝛ vnder hys authoꝛitie? And if it reach nearer, then how farre it reacheth? And if it ertend to caſes touchyng her hyghneſſes crowne and dignitie, oꝛ the ſeruice and obedience of her ſubiectes, oꝛ ſo farre as it were treaſon foꝛ any Engliſh ſubiect to put it in execution in England: then whether the Pope in ſo preſumyng, and publiſhyng that he doth but as he lawfully may do, haue iudicially erred, & in matter

both

both of fact & doctrine passed hys boundes or no?

But to come somewhat nerer to Papistes, allway supposing such Papistes as I haue before specially described, I shall in one thyng moue myne owne conceite for a question in law, referring it yet to the correction & iudgement of such as be learned in law, of which sort I trust there be none that haue not already by theyr othes acknowledged the Quænes maiesties full authoritie and so haue declared that themselues be not giltie. The statute made in the first yeare of the Quænes maiesties reigne, the vj. Chap. sayth thus: And be it &c. that if any person or persones at anie tyme after the sayd first day of May next to come, by any writing, printyng, ouert dede or act, maliciously, aduisedly and directly do affirme that the Quenes maiestie that now is ought not to haue and enioy *the stile, honor, and kingly name of this realme &c.* shalbe demed and adiudged hye traitors. I take it by the same Statute that such an affirmation that the Quænes maiestie ought not to haue and enioy the crowne of Ireland, is hye treason, for that the kingdome of Ireland is of ryght perteinyng to the

Papistes traitors by statute.

crowne of England, and the title therof is belongyng to and parcell of the *ſtile, honor and kingly name of this realme*, and is in the Quenes maieſties vſuall ſtile ſo plainly expreſſed. And ſo thynke I ſo much as is conteyned in the Quænes maieſties royall ſtile, or as the law doth in anie wiſe ſay to be parcell of the *ſtile, honor or kingly name of this realme*. But the Quænes iuriſdiction ouer eccleſiaſticall perſones & in eccleſiaſticall cauſes within this realme, is parcell of the ancient right of the crowne, and ſo part of the *ſtile, kingly name or honor of this realme*, and ſo it is acknowledged in the firſt ſtatute of the ſame Parliament, where it is ſayd, May it &c. for the reſtoryng of the rightes, iuriſdictions and preeminences apperteinyng to the imperiall crowne of this your realme &c. Item, for the reſtoryng and vnityng to the imperial crowne of this realme the auncient iuriſdictions, authoritie, ſuperiorities and preeminences to the ſame of right belongyng and apperteinyng, Alſo the authoritie of Rome is in ſundry places of the ſame firſt ſtatute recogniſed to be *vſurped*, which can not be if the Quenes ſupremacie do not of right perteine to her croune. Which act is alſo intitled

titled *An act for restoryng to the croune the auncient iurisdiction ouer the state eccesiasticall &c*. Moreouer the same her maiesties right is playnly expressed to be parcell of the *stile, honor and kingly name of this realme* in the vsuall stile as it is set out at large in her maiesties Iniunctions, and also conteyned in the commonly written stile vnder thys clause *et cetera*, which wordes *et cetera* can not be referred to nothyng. And therfore I playnly gather that to play the good plaine Papist, to affirme the Popes hedshyp of the Church of England, or to denie the Quenes supremacie in her owne realme, so farre as her maiestie by the law hath it, and as it is incident to her croune, is to play or rather in good earnest to be a hye traitor.

As for the maner of affirmation (maliciously, aduisedly and directly) mencioned in the statut: if it be affirmed by a man sober, it wil easelie enough be iudged to be aduisedly and maliciously. And I nothing doubt that the terme directly doth not restrayne to the same forme of syllables, but at least to any plaine, certaine, or indicatiue proposition concluding or expressing the same effect.

But now how haue these good fellowes

Practises of Papists against the Q.

shewed their good affection in practise. For sothe some, the great ghostlie fathers, whereof some yet liue et insidiantur saluti bonorum & reipub. and lie in waite for destruction of the state and of good subiectes, refuse to acknowledge her Maiesties authoritie, and that so doubtfully, as it is not expressedly certaine, how soeuer it be consequently euident, whether they sticke at the matter of the supremacie, or the very title of the crowne.

Storie.

Other some are such, as one of them, euen openly in her Maiesties hiest court of Parliament made such mone that his counsell was not followed in Quene Maries time to hew vp the roote, as all men plainly saw and vnderstood his greeke that the Quenes Maiestie was not in her sisters time dispatched. And it is sayd that some other made graue motions for her disheritance.

Lonarists.

Other, because they can not get her highnesse to cesse to be their lawful quene, them selues haue deuised to cesse to be her actuall subiectes. Because they can not shift her Maiestie from her crowne, they haue shifted them selues out of her highnesses dominions, and are fled beyond the seas.

seas. Some being there send hether their heretical, seditious and traitorous bookes, yet licenced there against good president of Princes, and against the example of her Maiesties honorable demeanour toward the same Princes, which by them selues or their Officers, rather ought to haue restrained such doinges, then to leaue so shrewd occasion of taking harme them selues by the like. In these bookes her right is impugned: her faith is defamed: her gouernement is discredited: her honour is touched: her Maiestie is many wayes violated and abated: the Religion that her highnesse holdeth and publisheth, is called schismaticall, heretical, deuellish, and with as many ill fauored names as they can reherse, being yet in such eloquence perfecte oratours: the Preachers and professers of the religion that her highnesse setteth forth and professeth, are termed worse then Infidels: her title of supremacie ouer all her subiectes is defaced for an vsurped and vndue name. And yet forsothe they thinke this geare gayly colored, and thereby conducted to haue safe passage among her subiectes, if they can say, not that the Queene is an heretike, a schismatike, Seditious writers.

worse then an Infidel, not to be heard, not to be obeyed, not to be esteemed to haue in dede the holy places and offices whose title she beareth, but pardie that al they be such that holde the same religion which the Quene doth not only hold, but also aduise, commaund & procure to be holden. They thinke it trimly handled, if they do not say that the Quene chalengeth and vsurpeth a proude, wrongfull and false title, but onely that her Clergie haue fastened vpon her such a title, which it is well knowen that with free conscience she vseth. They thinke them selues cunning fellowes, and their bookes well warranted in England, if they do not call the Quene in plaine speache Tirant, Infidel, Arrian, and such like, when vndirectly they implie it, and do applie to her cause the examples of pagane, Arrian, tirãnous and wicked Kinges and Emperours. Who seeth not this so grosse a mockerie offered to so wyse a Prince? as if for good maners sake they would forbeare to say that John is a fole, and onely say that he that is in Jhons skinne is a fole. God rid their skinnes of vntrue subiectes. This is done like fine men, all together as suttle and as false, as

our late Rebelles, that rising in armour with actuall rebellion against her Maiestie and her gouernance, would yet nedes proclaime that they were true and faithfull subiectes, well disposed persons, and had very good meanings. Yet were those false traytours somewhat more curious of their honestie and truth than these good writers, for those Rebelles yet reserued one sure starting hole, to defend their fastnesse to the Quene, becauls they haue not told vs what Quene they meant.

An other companie of good sure men at home, receiue these goodly bookes, spreade them abroade, rede them in audiences and corners, commend them, defend them, geue them great praises for learning and substantialnesse, as matters vnanswerable, they amplifie them, they set them out, much like to false seditious talebearers that during this late rebellion spred rumors in the quiet partes of the Realme, what numbers of thousandes these rebelles were, how armed, how horsed, what rank riders, what mighty strong, actiue and couragious fellowes, what Giantes, as if all the rest of England were but shepe: what wonderous confederates, what aydes, by land, by sea, from Hierusa-

Spreders of seditious bookes.

lem, and no man knoweth whence, I thinke euen out of Purgatorie, as the popish Festiual telleth, of the dead felowes in the churchyard that rose with their spades, shouelles, & other tooles that they vsed in their life, to defend him that was impeached by theeues to say De profundis for their soules. And all this was no more but to discourage the Queenes true subiectes and soldiers, and to rayse vp in doutfull men inclined to papistrie, a daring to ioyne themselues to such a supposed strong side and faction. And yet these be not taken for seditious, as they are: the reason is because they are not yet hanged as they ought.

Spreders of rumors.

An other knot of such good companie be common rumorspreders, of whom the publike fame is that there be or haue bene certaine notable and noted walkers in Paules and such places of resort, so common that the very vsuall places of their being there, are ordinarily knowen by the names of Papists corner, and liers bench, sauing that I heare say now of late many of them flocke more into the middle isle, which is supposed to be done partly for better harkening, and partly for more commodious publishing. The suspition,

Good church will it neuer be.

grudge,

grudge & talke goeth among the Quenes good subiectes, how such fellowes be the coyners of newes: In the beginning of the rebellion, how lustie they were, how their countenances, their færing, their flinging paces, their whisperinges shewed their hartes: how they had newes of euerie encrease, of euery going forward, and of euerie auantageable doing of the Rebelles: how they haue newes out of Fraunce and Flaunders with the soneste, God knoweth what they send thether, and with what reciprocation they requite suche newes againe: how they had newes of the late horrible murder ere it were done, as if they had ben accessaries before the fact: how they write letters at home directed to themselues: how with these prety letters, while they be fresh blæding, that is, so scarcely drie that the ink blotteth, with their great countenaunces, with their taking vpon them wonderous intelligence and great insightes in secretes of Princes, as if they were Kinges cousines, and with their offringes of wagers, and such other braggeries, they deface (as men say) all that can be brought or reported neuer so truly of

Clubbe. Basto.

any good succeſſe to the Queene or her frendes.

Ouer-thwart Papiſtes.

An other ſort there is, like keſtrelles or troutes, they euer flye agaynſt the wynde, or ſwimme agaynſt the ſtreame, in quæne Maryes time great Goſpellers, now great Papiſtes, men that would euer ſeme wyſer than the preſent world, and wold faine be noted to ſee ſome ſingular thing, when for the moſt part themſelues are the moſt vayne and ſingular fooles that liue. No gouernement pleaſeth them, & as they be content with no world, ſo are they mete to liue in none. But let them beware the ſinne againſt the holy ghoſt, it is a perilous thing. God graunt them to ſee the horror of it, ſo farre as it may auayle to their tymely repentance, before that mere apoſtaſie bring them into it.

Cop. &c.

Papiſtes counterfaiting Goſpellers.

There is feared to be an other ſuttle ſort, that are in deede of no religion, and yet at ſundry tymes and places, to ſome ſecretly, to ſome openly, to ſome one where to ſome an other, much like the deuided counſelles in Edwarde the fifthes tyme, would ſeme of all religions. Theſe be moſt enclined to papiſtry, eyther becauſe God will not vouchſafe that ſuch diſſem-

blers

blers fæle true religion, or that they be rancke papistes in dæde, howsoeuer they abuse men wyth other shew for purposes, or (which I rathest thinke) for that they are persuaded that the Popish faction eyther for multitude, for welth, for forreine alliances, or for hatred to the Quæne and her gouernement (which they perhaps would wishe to be ouerthrowen as all perfect papistes would) or for other respectes, is more commodious for their desire and ambition or for the toyes in their heades, to rise to vãtage in an other world, Such belike haue a good mynde to the aduise that Lentulus wrote to Catiline, Auxilium petas ab omnibus, etiam ab infimis, sæke helpe of all sortes, yea euen of the meanest, they make much of al sides. Such can I compare to notable pyrates, that wil euer haue within boorde men of all nations and flagges of all Princes and countryes. If he mæte with Englishmen stronger than himselfe, out goeth a flagge of England and Englishmen aboue hatches, that he may passe in peace, likewise he doth with the Frenchman, Scot, Flemming, Spanyarde, or other, and many tymes he doth this not so much to passe peaceably

himselfe, as that he may the more vnprouidedly set vpon hym whom he desireth to spoyle. So happeneth it sometymes that such a counterfait papist, as my Lorde of Westmerland and other, finding the plain shew of papistry not so commodious profitable or safe for hym by reason of many occurrentes that may happe to haue ouertaken hym, till he were ready for his purpose, hangeth out a flagge of Christianitie, dealeth with the Bible & other good bookes as the decayed knight did to whom Bishop Cranmer vpō a good hope gaue fifty pound yearely pension to cherishe his towardnesse, he setteth hys men of that nation aboue hatches, he deceaueth good men that be not filij huius seculi, no children of this world, those he abuseth with protestations: and God wote with the same fayth that teacheth to kæpe no faith, while in the meane tyme for all this, of their certayne purpose of pyracie, of their prouision preparation and furniture, of their former deuises, nothing is chaunged, their other company though vnder hatches yet still be ready till the opportunitie of mischiefe biddes them start vp sodenly like the children of the earth that rose by miracle of the

serpentes

ſerpentes ſæth that Cadmus had ſowen. Theſe be watchers and reach euer to an other woꝛld, they pꝛouide foꝛ ſucceding of tymes to come, imagining what day ſhall follow the dꝛeadfull night. They woulde be loked vnto by the pꝛeſent day light, befoꝛe the night come. Theſe to ſpeake plainly be they (if any ſuch be, as of ſuch mind al perfect papiſtes be) that are weary of her maieſties gouernment, & fal to deuiſing by planting a hope of ſtraunge titels to vndermyne her maieſties eſtate, ſuch as hang vpon the hope of Rome after her deceſſe, which hope they know can not haue effect, while her highneſſe lyueth and reigneth, to whome almighty God graunt to lyue & reigne while the woꝛld laſteth, in perſon oꝛ in ſucceſſion of her owne moſt royall body. Of this ſoꝛt was Gardiner that abuſed K. Henry with a falſe flagge of religion, when he made hys booke of true obedience. Of this ſoꝛt was Boner when he fauned vpon the L. Cromwell, & made a notable pꝛeface to Gardiners booke. Of this ſoꝛt was Tonſtall, and the reſt that woꝛote againſt the Pope, Pole, and all papiſtry. Of this ſoꝛt are all thoſe Catilines companions Papiſtes that beare a gloſing

ſhew

shew of obedience and waite for a tyme to vtter their malice, till they droppe away into Manlius campe, or tary with Lentulus, Cethegus, Ceparius, and the rest to murder the Consul Cicero, or set the Citie, I meane the Realme on fire.

Deprauers of the Q. good doinges.

An other leud sort eyther depraue whatsoeuer the Quéenes Maiestie and her most honorable Counsell doth for the safegarde and commoditie of the realme, or of things which they can not deface, they transferre the praise to other, being desirous as it were by false flattery to creepe into ambitions bosome, to raise vp a faction against her highnesse: as if her Maiestie do any popular or beneficiall act to the commonaltie, by and by they imagine some one or other whom they would make an Absolon whether he will or no, to embesell the peoples loue, seyng full well but not caring at all how they burden with great suspicions those whom they lode with false praises & perhaps draw into vniust harmes those whom they claw with vntrue flatterie. Howbeit I trust all men of credit and greatnesse, haue taken hede and will beware that wrongfull praises and imputations raise not their mynde,

to a

to a wrong way of climing, for surely such popularities and banginges by the bayne ayre, are not auancementes but precipitations. But such is the corne pouder of treason wherewith these popish rumor spreaders hartes be double charged, that it must nedes breake forth, and commonly to his destruction or great danger of singeing that ministreth the fire.

An other sort exercise their rayling tonges, which by great vse at tables and other places, they haue made very slippery, voluble, & flowing, in vntrue defacing the clergie of the realme, their liues, examples mariages, & doctrines: some tell of the liberalities of times past, some of the old merry world. And all this is but to this end, to driue into subiects a lothing of present gouernment, & a misliking of the state wherin our good prelates & preachers are maintained. An other spitefull dangerous sort being placed or rather left in places of good countenance and credit, either in Colleges, houses of studie, offices in the greatest houshold, in Courtes, in Cathedrall churches, worshipfull romes in the countrey, and such like, with the very shew of their countenance, with their liking or

Railers vp on the clergie.

Papists in places of credit.

disliking, pulling forwarde or pressing down, open preferring or secret pinching, so handle the matter that many times it is more safe, or at least more commodious and auantageable to be taken for a Papist, than for a Christian. For well you wot how men will smell men of their owne faction. And sometyme by these meanes, vnconstant Gospellers for necessitie or profites sake, become yelders, and dissemblers, till at length by Gods grace forsaking them, and by his iust plage ordinarilye lighting vpon yelders and halters, they slide by degrees from hypocrites to playne apostataes, which are in deede the most desperate kinde of Papistes And if this be not redressed, in vaine the Preacher preacheth, in vaine the Prince and Counsell setteth forth true doctrine. For this they can say: when the Preacher hath sayd, he hath done, but continuall execution carieth away the power, credite, and people. Trow ye these be good meaning men to her Maiestie, that so persecute & vndermine the religion, whereof her Maiestie is vnder God, and by Gods prouision, the great base and meane of stay in this Realme?

A gentle prouerbe. Let losers haue their words.

But

But aboue all other dothe it not plainly appeare what hartes papistes beare to her maiestie, when papistes them selues and notorious open traitors and rebelles made their plaine accompt, that to rebel against the Quene, to practise the alteration of her gouernement, the ouerthrow of her estate, the displacing of her counsell, the foysting in of a farre worse in her stead whosoeuer it be, and the destruction of her persone, is the very naturall humor, affection and desire of papistes? Consider the rebellious Caries, loke vpon their companie and assistantes, vieiwe them wel, note their ensignes of woundes and crosses, the inscriptions about them, In hoc signo vinces, in this signe thou shalt ouercome, abusing the wordes of Constantine to encorragement of their false hipocrisie. Note their proceedinges, their tearing and burning the booke of God, their breaking the Communion table, their prophaning of Churches with vile Idolatrie, their erecting of abhominable Masse, their chaplens leud and seditious sermons, and chefely rede their first proclamation. Find you not there, in their proclamation, where their trust was reposed? forsothe in men of that

sort which they call the old and Catholike religion, to whome their proclamation was directed. Finde you not there in their proclamation, the summe of their complaint, the cause and color of their rebellion: forsothe that euell disposed persones about the Quæne haue ouercome the old and catholike religion within the realme. Finde you not there, in their proclamation, the declaration of their intent & purpose? forsothe to restore old customes and liberties to the Churche of England. If these be true pretenses, then is papistrye being the ground thereof, plainely, flatly, and truely treason. If they be not true, but false and vaine colors, abused by these rebels to deceiue and drawe moe subiectes to take their partes, then see what foloweth, then must it nedes consequently be euident that they them selues yet suppesed & knew papistrie to be the very likely and apt color and meane to allure men to rebellion and treason against the Quæne, as the very kindely baite, and as their naturall affection daily gaping for such opportunitie, howsoeuer at this time inconuenience of season, vnripenesse of matter, vntowardnesse of aide, vnredinesse of prouision, vnfitnesse of guides, preuenting of

Treason be natural humor of Papistrie.

coun-

counsels, stay of their heds & colors, with other good meanes of gods merciful prouidence, repressed their vnhappy courages, which yet daily leke for new time & circumstances of lesse encombrance. But in the meane time as God gathereth his glory out of al things, yea euen out of sinnes, so let vs out of this great euell yet gather some good, a good example and a good lesson to learne to know that papistrie is treason and he that is infected with treason is a traitor, and so to prouide agaynst them thereafter.

Whense come I pray you the prophesies commonly talked of in the beginning of her most gratious and blessed reigne, how many yeares and how many months her maiesty should continue? Whense came the leude coniurers conference with the deuill, how long the Quæenes highnesses gouernement and this religion should endure? Commeth not this geare from traytorous affections of those well disposed persons? Commeth it not from the same fountayne of treason, from whense did flow the supplications which the late monster Gardiner penned and preferred in Quæne Maries time, for restitution to the heyres of the northen re-

Traitorous prophecies.

belles that rose in her most noble fathers daies, yea and adding the consideration of theyr restitution to be, because they were in armour agaynst the king her father for defense of religion (meaning Papistrie) and for reuenge of iniuries and dishoners (as they sayd) done to her mother? Commeth it not from the same affections that haue raysed the great and lamentable tumultes in the realme? And trow you the same affection still lodgeth not with the same opinion? I am halfe afrayd, that out of this fountaine should also spring a few blinde demie prophecies enterlaced in prognostications, as Nostradamus and others prætie bywordes and this that lately hath written: Alas the Moone shall be called in the house of enemies and prison, wherby is like to happen to vs specially to the common people much aduersitie, &c. and some other such toyes to fill the peoples heads with buzzes. But let the best of such be construed. Yet I would for frendshippe and learninges sake tell those authors, if I were acquainted with them, that such vanities might be spared, and onely so much out of that art would be set out to the people as is commodious and fitte for them to see,

Prognostications.

and

and lawful & standing with good discretion for the writers to publish. Such a writer might happe to be a man so holden suspected of Papistrie as he mought so encrease the misdemyng agaynst his owne person shrewdly. I speake nothing of the prognosticating toy of a mariage sent vp to be printed. But let vs see moe examples.

Remember I pray you Gardiners sermon at Paules crosse in Quéene Maries time vpon this text Hora est iam nos è somno surgere, It is now time for vs to rise out of slæpe. There he shewed how God dispenseth eche thing and eche successe in conuenience of times, he declared what wayes had bene attempted for restitution of the Popes primacie in England, wherein he diuers wayes falsely defamed King Henrie with intentes of submission, such was the byshops impudence. He named the rebellions in the North in King Henries tyme, and in the West in King Edwardes time, which he clothed with cleanly names, as enterprises and assemblies, as our late rebells do in both their first and second proclamations. But sayth he, the houre was not yet come. He by way of obiection wondered how the people could without rebelling

Gardiners traitorous sermon.

beare

beare such iniuries oppressions and robberies which they sustained as he sayd in the fall of money and otherwise in King Edwardes reigne. He answered him selfe, that the houre was not yet come. But now (sayth he) the houre is come, now is the time for vs to wake from slepe, as who should say. Long haue we slept, or long haue we winked, long haue we bene holden in awe, glad to dissemble our treasons and to semble good subiects, long haue we borne our soueraigne Lord a faire face, as if we acknowledged his due authoritie and detested the enimie to him and to all Kinges the Pope, long haue we cloked and hidden our zeale, wayting for a good houre. Now the dreadfull King Henrie is dead, the hopefull King Edward is taken away, the Christian nobilitie entangled in snares of law specially if it may be partially and violently vsed, the prince and tyme fauoreth our side, a mightie forren match is made for the vantage of our part, now the sonne of our victorie, and the day of our triumph shineth vpon vs, now is it tyme for vs to wake from sleepe. Though the time once were, specially in the L. Cromwelles dayes, when we in shew abhorred the name of Papistes,

He did not foresee the fall of Rose pens to nothing.

Accipe nunc Danaûm insidias, et crimine ab vno Disce omnes.

Papistes, and would commonly say we had as leue be called traitor as Papist, and bring actions of the case for our purgation, yet now is the time that we glorie in these titles, either of Papist in respect of these tymes, or of traytor in respect of those tymes. Let vs not now lese our occasion, for we shall neuer haue the like agayne, specially for that so much of the nobilitie snared with treason are yelded to our direction. Note this geare well, for Papistes did neuer beare her maiestie greater countenaunce of loyaltie, neuer serued her with greater shew of faythfulnesse, neuer protested more truth and good meaning, than those did to King Henrie the eight and to King Edward, which afterward yet openly shewed what secret disloyaltie vnfaythfulnesse and vntruth had so long lurked in their bosomes. Geue once the like opportunities, and be bold that you shall haue the like speches, for they haue still the like hartes and like expectations. They comfort them selues with this, that the remembrance of these thinges will one day be pleasant vnto them, and in the meane tyme (as Cicero sayth) oculis designant ad cædem vnumquemq; nostrum, they note euery one of Filii huius mundi.

vs with theyr eyes and regiſter vs to be deſtroyed. Let vs therefore take the contrarie courſe to them. Where they looke for an other tyme, let vs doo our endeuour to maintaine this tyme. Where they reach with expectation to altering of gouernement, let vs bend all our force, policie and meanes of ſeruice to the defenſe of thys eſtate. Where they pray for change, ſpecially of Quenes, let vs pray for continuance of her highneſſes reigne. Where they hyde rebellious ſtomakes, let vs ſhew true and faythfull hartes. Where they deſire that her maieſtie and her Counſel may be deceiued with flattering and erronious pretenſe of policie, pacification, and colour of clemencie, that vnder that ſhadow they may lurke and be nouriſhed as ſerpent in boſome, let vs praie to God to geue iudgement to diſcerne them, to ſearch the bottome of the late treaſons, that they may be ſhaken out and vſed as dangerous vipers. Where their truſt is in their Pope and Popiſhe treaſons and conſpiracies, let our confidence be in God and his prouidence, not ſhrinking from the ſame with our beſt courage and prudence. Where they will not ſticke to vſe all ſutle vndermynynges, and will not loſe the

vantage of times, that they may one day triumph in cruel violence, let vs pray that on this part be bled all good powers, that Gods offred meanes & good opportunites be not refused or ouerslipped, that God rent not the kingdome from his anoynted for sparing his enemies, but that it may long flourishe in the handes of his most noble and vertuous handmayde our most excellent & gratious Soueraigne Ladie. Thus is it euident by reasons and examples, what hatred Papistes beare to her maiestie.

The third conclusion, that such English Papistes are traytors to the realme of England &c. hath receaued two proues already, the one in the generall treasons of all Papistes to all realmes, wherein England and English Papistes are included, the other in their traitorous mindes to the Queenes maiesties person and dignitie, which is the hyest treason that can be to the realme of England. Yet are there some other particular doinges more specially to enforce it, namely the experience that hath bene of theyr casting away the care of their countrie, and all other naturall affections, to the end with all inmanitie & outragious vnnaturall cruel-

English Papistes traitors to England.

tie to torment Englishe Christians and to subiect the realme to forren powr for their false religions sake. I am sure there are enow and to many that can remember both that they haue red in credible histories, and sene in lamentable experience, how the Papistes haue shewed them selues so addicted to their superstition, and so captiued to an vndue reuerence of their tyrannous Pope, that they haue for it reiected the care of country and of those to whome naturall dutie bound them.

It is certayne that that Englishe man which can be contented for Papistrie to rayse or fauor rebellion in our countrey: to ioyne in conspiracie with strangers, to helpe to inuade and spoyle our countrey: to conuey the crowne of our countrey to a forener: to agree with them in faction that offer our countrey to prey spoyle and conquest: to colour forren subiections of our countrey with false titles of wrested law, to submit his fayth to that potentate that hath accursed and geuen our countrey, their soules to the diuell their bodyes landes and possessions to them that can catch them: to beleue or fauor them that spred all vile dishoners agaynst our countrey: to take his part as the most holy one,

that

that claymeth to him selfe from our natu-
rall prince the obeysance of one great part
of her subiectes, yea & of all her subiectes
in a great part of theyr affaires : to assent
that a forren vsurper shall by deceaueable
shewes of false religion haue ordinarie
meanes by colors of sutes, resortes, an-
nates, frutes, pensions, inuestitures, and
other infinite crafftes to robbe our coun-
trey of treasure: to like wel of his doinges
and to hold that he doth no more than he
lawfully may do, which beyng an alien
a forren byshop shall take vpon him to ex-
tend hys curse to the prince of our coun-
trey and all the people thereof, and that he
hath power to discharge the subiectes of
the realme from their fayth and alle-
geance, and hath authoritie to binde theyr
obedience to whome he will, and is able
to geue heauen to rebelles that shall
venture theyr liues in wasting and de-
stroying our countrey: he I say that can
yelde hys consent to these doinges & think-
inges, must needes be a traitor to hys
countrey. And such a one is euery such
English Papist as I haue described, and
can be none other if he hold the Pope for
a true teacher and haue good opinion of
of the Popes doctrine and examples. And

to defend that we ought to yelde our faythes or submission to the Pope, is in generalitie to affirme all these mischiefes and treasons. And such as be of that minde, as all such Papistes bee, can not in true iudgement be secured from traitorous watchers to put the same in execution when so euer they may haue times and meanes to beare them harmeleſſe.

Let vs called to minde the treasons of the clergie agaynſt Henrie the second, and specially the vile practises of the two traitorous byshops of Lincolne and Hereford agaynſt Edward the second. But principally how as I haue aforesayd the Dolphin of Fraunce by color of title geuen hym from the Pope for King Johns disobedience to that apostaticall seate, inuaded and long possessed a great part of England: how the deceaued barons of England, both at that time specially, & at some other times seuerally, at the Popes will and vpon pronouncing of his curse againſt the king, forsoke their allegeance, toke part with the frenchmen, spoyled their owne countrey, and like most vnnaturall children, at an adulterous stepfathers bidding did thrust theyr swordes into their mothers bellie. Remember Cardi-

nall

mall Poles meſſage to the Emperor: the rebellions rayſed in that time, and ſince: the late practiſes in Queene Maries dayes, to bring the realme in thraldome to the moſt inſolent and intolerable nation, and to transferr the inheritance of the crowne, with not onely diſheriting but alſo deſtroying the true and naturall heire: their great ſorrow, that it was not performed: the great truſt that our Papiſtes in all their countenances and ſpeches ſhewed themſelues to haue of the good ſucceſſe of Henrie the french king, whome God take away before his accomplishment of threatened enterpriſes againſt this realme. Let not be forgotten their gloryenges in their champion of Guiſe. It is yet freſh and raw in remembrance, how openly they vttered their as it were applaudinges, gratulations, and cheerfull ſignifications of fauor to that ſide, euen then when, as it is well knowen, the ſame familie of Guiſe ſought, vnder color of his kinſwomans title, and by that forren title which was made the title and fundation of this laſt rebellion, to inuade this land, to ouerthrow the Quænes maieſties eſtate, and to tranſport the crowne of our countrey to ſtrangers. Romiſh religion.

Let

Rebelles confedered with strangers.

Let it be considered what good practises these late Rebels haue had with strangers to the hazard of their countrie, euen so far forth as they feared not in their proclamations, with a litle colorable forme of pennyng, to brag and put their confederates in hope of strangers coming to inuade and destroy the realme, which by a prety, gentle, false terme they call reforming the realme. Let it be well weyed what they meane to the realme, that vnder colour of succeding do so far vndermine the head of our country, that by raysing some to a hope of the next succeding, they conuey the countenance, fauour and supportation of a great corrupt nomber of suche as may frame them selues any hope of gaine that way, to other persones that by such kindled ambition may be the more hastely emboldned. Such mad hopes made lewd bokes to be published in print to entitle strangers to our crowne, and to geue aduise to cherishe the amitie of Fraunce to this ende that the rebellious nation of England (as they terme vs) may by that meanes be tamed, if we wyll not contentedly yeld to such subiection. It is not nothing that the same bookes were ambiciously published in Paris, and set vp

Proouing of patience.

vpon

vpon euery poſt and piller, and by men of great place and charge moſt earneſtly defended, when on our Quéenes Maieſties behalfe they were required to be ſuppreſſed. I ſpeake not yet of the worſt bookes, well knowen to the beſt perſons. This to dw is to ſhew vs a Sunne ryſing to whoſe worſhip they would faine drawe vs from our Sunne declinyng, as they ſuppoſe. No, no, our Quéene is our true Sunne: and what ſoeuer ſhinyng thyng they wold ſet vp in her tyme, it is no right Sunne, but an vnlucky Comete. And it is not yet none, I truſt, with our Sunne: or if it be, I hope yet God will lengthen the day to our Sunne for his honors ſake, as he dyd to Joſua, and the rather ſhall all good ſubiectes haue cauſe ſo to hope it, if the reſidue of the day may be ſo ſpent as Joſua ſpent it, and for which purpoſe God dyd prolong it, to rid the world of Gods enemies. Let it be ſuſpected what hopes of preuention, anticipation & moſt dreadfull miſchief, which I feare and abhorre to name, the encouragement of ſuch ſucceedyng, which is the worke of Papiſtes, may miniſter where the onely perſon of our moſt deare and precious ſoueraigne Ladie ſtandeth without any moe meane

Plures adorant ſolem orientem quam occidentem.

Mutantem regna Cometen.

ſtayes of her moſt honorable and ioyfull iſſue betweene them and their deſired effect the vtter vndoing of vs all, and ſpecially where the power of reuenge may by poſſibilitie fall into their handes for whoſe ſake it ſhould be attempted. It is no ſmall miſchiefe, danger, and apallyng of fayth and courage, when our prince muſt be defended agaynſt thoſe that by poſſibilitie may aſpire to hope to haue colour to be our Princes themſelues and to wreke it vpon good ſubiectes that ſerue our Quéene truely. What kindneſſe or naturalneſſe will do, hath bén abundantly ſhewed already diuerſe wayes. And in the late murderous miſchief, a moſt foule preſident, but a moſt perfect leſſon, this one thyng is much to be noted, that it was here by rumor reported as done, before it were done there, which argueth that the conſpiracie extended hither, and how farre further (or rather nerer) is good to be quickly and earneſtly ſearched, and by the ſame example to be remembred, what harme the loſſe of vſyng occaſion hath bredde, when it might haue ſo bén preuented, that neither he had bene murdered, nor the Quéene encombred. I diſpute no titles. I haue

Nouiſſimus error peior priore.

haue no reache beyond our Quéene. I can-
ſée nothyng beyond our Quéene but a
Chaos of miſerie, therfore I am lothe to
looke ſo farr. My onely care is, as my pray-
er is, & all good ſubiectes ought to be, for our
N. Maieſties preſeruation. What other
title ſo euer be pretended, be it good or bad,
if it ſhall once threaten danger to the N.
Maieſtie whoſe title and gouernance we
know to be true and haue felt to be good, I
wiſh it deſtroyed and put out of hope, leaſt
it hope to ſone, to faſt, to much, to hye, and
ioyne with to many.

Record I pray you the anathemaes of
the conſpiracie of Trent, theyr cruell and
dangerous practiſes againſt this realme,
and againſt all other of Chriſtian profeſ-
ſion, the Popes ſentences againſt our
Quéene and Countrey, and all this well
liked of, and holden for holy by our owne
vnhappy Papiſtes. Remember the deui-
ſes to put the ſame ſentences and conſpi-
racies in execution, in Fraunce and Flan-
ders all at one tyme. Conſider the con-
currence and euenneſſe of tyme of this re-
bellious enterpriſe in England, and that
late murderous and haynous attempt in
Scotlande. But to pyke a litle more

Haud rec-
te tempo-
ribus diui-
ſa ſunt tibi
iſta, Daue.

good out of the late ill deede of horrible murder. What say the Queenes good subiectes to be the cause, why after our rebelles vanquished, the Regent was slayne, that should haue bene done before to serue our rebelles and their conspiraters turne. For both their traitors there and some conspiraters here Englishe or Scottish saw full well the sincere frendship of the Regent to the Queene, that notwithstandyng all the practises from hense to the contrarie, he mynded to deliuer our rebelles, whereby the counselles and complices both here and there must haue bene disclosed, they politikely prouided, by assent to murder that noble gentleman betimes, whose bloud added to other bloudes so crye to God, as it is perilous to draw to much into societie and partnership of those agaynst whom such bloud so crieth. This is the common feare of good subiectes: and to feare to much rather then to little, may be more folly, but it is lesse fault. It may haue lesse cause, but it hath more truth honestie and fayth. Wey well if these be the meanes that my lordes of Northumberland and Westmerland, and their company haue sought to bryng the vnityng of realmes

realmes and crownes, and to worke the effect of theyr proclamations both for state and religion, which doyng such men brag to be so beneficiall, & sith the same and the titles thereof reach not so farre as by any these meanes to make such vnityng in the person of our most noble Quene, nor such attemptes for religion and other effectes can be atcheued with her likyng: then what successe is to be looked for of theyr deuises and what marke is it to be feared they shote at? They and such other Papistes and ambitious practisers may perhaps iustly and truly say, protest & sweare that they entended not the effect of such purposes while her Maiestie liueth, for it may be that they meane peraduenture that her hyghnesse should not lyue so long. God preserue her to outlyue all them that haue lyued to long. This example is terrible, and would be profitably vsed.

You can not forget how the Pope claimeth, and our Papistes do graunt him the superioritie ouer Ecclesiasticall persons. Theyr obedience is thereby withdrawen from theyr Prince, and from the seruice of theyr Countrey, & they exempted from theyr duties to the Prince and

Popish clergie no good subiectes.

realme. Like is the referryng of all eccleſi-
aſticall cauſes to the Pope as to the ſu-
preme iudge and ruler. Great wrong ther-
by is done to the Realme, great with-
drawyng of the bodyes of ſubiectes from
preſence to ſerue and defende the Realme,
and great tranſportation of the treaſure:
the foule examples whereof in pilfring and
ſcrapyng within the Realme, to ſerue the
vnſatiable couetiſe of Rome, appeareth by
the many lamentable complaints in theyr
owne hiſtories, with which enormities
and oppreſſions as moſt burdenous and
perilous to the Realme, our Parlamentes
and ſpecially Conuocations, haue before
tyme found them ſelues meruelouſly agre-
ued. And yet this heuie & ouerchargeable
yoke muſt be reduced agayne by our Pa-
piſtes, yea and our new angeles of Lo-
uaine, with whom the euil ſpirites at home
do accord, can terme theſe intollerable ex-
actions, but a ſmall pitance or trifle to
acknowledge our good will to our mother
church, and can call the reaſonable miſly-
king or iuſt grenyng thereat as a niggard-
ly grudgyng. Liberall men, I aſſure you,
and no maruell, for they be of hys faction,
that ſometyme bragged that the aduaun-
cyng

Harding.

Wolfey.

rying of hym selfe to the throne of Rome, should cost hym all England. So small a thyng these Papistes accompt it to venture all England at a cast. And good reason haue they, for they venture it at the perill of other mens losses, for whosoeuer reigne here by their treason, they are lyke to kæpe or increase theyr wealthes and dignities.

Let it be thought vpon how much these fellowes esteme the common knot of fidelitie to the Prince, whereby the peace of the land is holden together, and eche mans due propertie is preserued, which beleue that the same faith is dissoluble at the will of a forreine priest.

Traitours not true to theyr owne fellowes.

Let also this descendyng gradation be considered concernyng Papistes and their hope, how true they will be to their Countrey, that are not true to God: how true they will be to their good Prince, that are not true to their Countrey: how true they will be to any subiect, that are not true to their Prince: and thereby let theyr confederates beware that they be not made bottels, first filled & then emptied, & afterward hanged vp by the walles. Let the Duke of Buckingham in king Richardes tyme,

and

and infinite other beate this wisdome into theyr head, to know how ill a tyrant or one that atteyneth a crowne by mischiefe and wrong, can beare to liue debounden to those that aduaunced hym, or subiect to their reproche, & being once flesshed in mischiefes by theyr helpe how litle conscience he maketh to procede further and specially vpon them whom he knoweth in hys conscience in ioynyng with hym to haue well deserued it. Let them well digest the vicont of Melunes admonition on hys death bed to the English barons in the beginning of the reigne of king Iohns heire. And let them neuer say that they the late rebels and theyr complices had no such intẽtion to ouerthrow her Maiesties estate, sith the thinges expressed in their first proclamation can not be done while her Maiesties estate continueth, who hath so honorably oft protested to preferre Gods truth aboue her crowne and lyfe, which God long preserue.

Let all Englishmen, thinke of this and beleue it as experience hath taught it, that where Monkes and religious persons changed their surnames and had many other solemne ceremonies at their professions, which they sayd dyd signifie their vertuous

Monckes forswore theyr countrey and naturall duty.

tuous renouncing of worldly and carnall fansies, the same pretense of signifyng was vtterly false, like the pretense of refusing the othe to the Quéne: and the very true meaning such as is proued by the consequence of their déedes, was no other but that euery perfect Papist doth take vpon him a zeale, for defense of their God the Pope and his heresie to throwe away all due and naturall beneuolence and fayth to Prince, Countrey, parentes, frendes, and all those iust and due respectes, whereunto God by the law of nature hath bounde them in this world: and this must so be, for the other true bowe of renouncing, was made before in Baptisme, and remayned still in force.

Therefore many Bishops wold not be consecrate till they were made Monkes.

To all these inconueniences and traitorous absurdities they must nedes be subiect which hold that the Church of Rome is the true Catholike Church of Christ, and that the Catholike Church of Christ can not erre.

The horror of their cruelties to the people of their country, of whom their country consisteth, whose liues they haue regarded no more then shéepe, yea no more then ficaes, and that with such delite of torment

Cruelties of Papistes.

as if they still cryed out as the heathen tyrant did fac vt sentiat se mori, let him fele that he is dying, & as the Pope himselfe did that caused some of his Cardinales to be tormented in such maner by speciall cõmandement, that he being in a garden vnderneth saying hys deuotions, might heare them cry: all this I referre to the large, faithfull and learned explication of that good diligent and vertuous man Master Fore in his Booke of Actes and Monumentes of the Church, where as in a glasse doth euidently appeare what nature or any kinde, respect to kinne, reuerence, pitie, loue, or countrey, reigned or rather remayned in the furious hartes of Papistes, how smothly soeuer the hypocrites wyth Crocodiles teares or wild Irish laughter, do faine, flatter and abuse those in whose power they be, till they haue their time of auantage. Though the remembrance of these thinges be bitter, yet is it holsome. And therefore let it not out of their hartes that haue harty care, and specially charge of their countrey.

Clemencie can not wynne a Papist.

That clemencie and gentlenesse can not reclaime them from traitorous minds while they continue in Papistrie, is as plaine

plaine and as true a forme of speach, as if a man sholde say they must nedes be traytors, so long as they be full of treason, for treason and Papistrie are vnseparable while they be kept vnder, euen as crueltie and Papistrie are vnseperable when they are gotten aboue. Yet for some more ample opening of the truth of this conclusion, let vs somewhat more wey their qualities with reasonable consideration and conference of their doinges.

If clemencie and benefites should be hable to reclaime them, it must be for some regard that they must haue of the dutie of thankefulnesse, for benefites receaued of those persons from whose sincerely louing minde toward them, and not from any forreine enforcing cause, they accompt the benefites to procede. Wherein is to be searched, how much they are likely to esteme such dutie, by their weying other nere duties, and agayne how well they acknowledge from whence this clemencie and benefites haue proceded. For if the hiest and greatest duties of kindnesse moue them not, then is small accompt to be made of their thankfulnesse for temporall commodities, or at the least for bare suffe-

ring them to liue vnpunished. And againe if the same impunitie and other beneficiall doinges, be thought to come enforced from other, or craftily wonne by their owne policie, or so to come from your selfe as you could not chose, then is your thanke so far lost as there is no hope that euer any such meane can reclaime a Papist.

Surely he that regardeth not the hyest dutie, will neuer regarde the meanest. The dutie of the loue or feare of God can not hold a Papist from blasphemie against God. The dutie of faith & allegeance to his Prince can not keepe a Papist from treason to his Prince. The dutie of deare loue to his natural countrey can not withdrawe a Papist from assenting to, yea and procuring the spoyle, destruction, bondage, and alienation of his countrey, as I haue alredy proued. The dutie of kinde and naturall pitie can not stay a Papist from murdering the feble sexe, nor the silly tender infancie, nor reuerend eldest age. The dutie of familiaritie in youth, of frendship in grauer yeares, of continuall societie during all the life passed, with heapes of mutuall commodities, can not pull backe a Papist from immanitie of sacrificing his derest frendes. The dutie of honor of Chil-

dren

dren to parentes, or loue of parentes to children, remoueth not a Papist from vnnaturall crueltie. The dutie of entier loue and felowship betwene man and wife, holdeth no place in the hart of a Papist. No dutie of kinred, no estimation of learning & vertue, no good respect that moueth good men to loue & compassion, once toucheth a stubburne Papist. Al these duties we haue sene broken, yea neglected and throwen away by Papistes. And is there hope that clemencie can so farre winne them, as to hold them in truth to the Prince, from whom they receiue it, if opportunitie serue to bring them out of her danger, or her highnesse into their danger, which God forbid?

Whensoeuer (which God graunt neuer be) her Maiesties person should stand in theyr curtesie, it is euident that then the gate were open to their desires, to theyr florishing, to theyr conquest, to theyr abilities of reuengyng, and to their perfect triumphyng. And will they, trow you, omit all these that they so earnestly gape for? will they let passe any occasion that may bryng these? and all in respect of her gracious clemencie, and benefites? no no, that will not be.

It greueth me to thinke and I abhorre to write what opportunities they are lykely to seeke and vse, hauyng now pressed so farre as they haue alreadie done with theyr enterprises, shadowed with such hopes as theyr proclamation hath vttered.

But admit kyndenesse were in them for benefites where they impute them. It is as well knowen as a common prouerb that, where her Maiestie of her singular goodnesse of nature (which yet were farre greater goodnesse, if it be directed to the onely preseruation of good men, and not further stretched and abused to the cherishyng of euill and dangerous men) hath forborne and restrayned execution of law agaynst them, which yet are the lawes made expressely for her Maiesties safetie, theyr ordinarie saying is, you can haue no law agaynst vs, God so prouideth for vs hys chosen anointed, that you can haue no law, or if you haue, you can not execute it, god so preserueth theyr side forsoth & so bridleth her Maiesties power, by hys own instinct or by theyr owne meanes of policie.

See the examples of theyr thankefulnesse. Did euer those Papists, whose liues were saued by good Bishop Cranmers meanes, who were brought vp, who were defended, who were aduanced, who were

sheltred

shelded from harme & perill by hym, ones requite hym with one drop of kyndnesse: And yet they spake hym faire in hys prosperitie. Auayled the great liberalitie of kyng Henry the viij. to rayse vp any kinde remembrance in Papistes, that were great in Quéene Maryes dayes, to stay them from assentyng to the captiuitie and danger and sekyng the bloud of hys most noble daughter our most gracious soueraygne Ladie: And yet duryng kyng Henryes reigne, they shewed a seruiceable face, as if they would haue spent theyr bloudes, to kepe wrong from hym and hys, and dyd serue agaynst Papistrie it selfe, till theyr treason and Papistrie was rype to be aduaunced. Are not the great doers of thys last rebellion and conspiracie, those of whom her Maiestie hath most well and bountifully deserued? And yet while they were in her presence, they were as desirous as any that be now about her to haue her Maiestie thinke of them as of good and faithful subiectes. Yea when they were nere the execution of theyr treasons, beyng suspected and examined therof, denyed it, and made vehement hye protestations with great othes of theyr purpose to the contrarie, and theyr readynesse to

Periuri q; arte Sinonis.

subdue

subdue them that should breake the peace, as in her Maiesties proclamation appeareth. The successe of whoes doynges, so shortly folowyng, amounteth to as much as if they had playnly sayd, what soeuer diser of faith, whatsoeuer promysse of true allegeance, what soeuer assurance of wordes, what soeuer employeng them selues agaynst theyr owne partes till perfect readinesse, what soeuer iudgyng and condemnyng of theyr owne faction beyng not yet strong enough, Papistes do pretend, it is to no other end but to insinuate them selues into fredome from mistrust, and to draw her Maiesties eyes to loke an other way, to bryng her into a securitie till the danger be vnauoidable, as I trust it neuer shalbe, if good subiectes sticke well together to her hyghnesse, which shalbe so long as her Maiestie shall as she doeth sticke well to God & her good subiectes, & not to suffer them to be disabled to defend her.

Vnum nôris, omnes nôris.

Surely when Papistes are come so far, that the wyfe can procure the murder of her husband, the father of hys sonne, the mother of her child, the frend of hys dearest frend, and so in all degrées of coniunction, shall her Maiestie loke to haue clemencie and liberalitie requited with loy-

altie

altie at theyr hands, that already boſt that they receyue no clemencie or gœdneſſe of her, but by theyr owne cunnyng meanes, or by a ſuperior enforcement?

And truly of this theyr great vnkyndneſſe, there is one great reaſon while Papiſtrie remayneth in them, Earthly thynges muſt geue place to heauenlie, and tranſitorie to eternall. They eſteme the voyce of the Pope as the voyce of the eternall God. Whyle her Maieſtie actually reigneth ouer them, they ſuppoſe not themſelues to lyue vnder her hyghneſſe as ſubiectes, but to be holden as captiues, and ſo with all theyr fained ſhewe they beare to her a ſeruile reuerence, euen altogether ſuch as the bond Moores haue done to the Spaniardes, and as Gardiner and hys fellowes dyd beare to kyng Henry the viii. and to kyng Edward, and my Lordes of Northumberland and Weſtmerland and theyr companie with theſe that haue dropped to them ſince or ſhall hereafter ſhrinke lykewiſe from her, do beare to her ſelfe. They are ready further at theyr God the Popes voyce, whenſoeuer they may be hable to ſhake of her yoke and gouernement, with opinion of meritorioulneſſe, as the

Papiſtes obedience vntrue.

vyle Monke that tempered a tode for hys naturall kyng, and as doctor Mackerell in tymes past, and some other both then and since haue openly vttered. Agayne where they suppose theyr auncestors and frendes soules, for lacke of the helpe which the Quene kepeth from them, to lye in vnspeakeable peynes: where also they suppose their owne soules to lacke their ghostly comfortes, them selues to be cut from Gods church beyng seuered from the pope the hed thereof: chiefly where they thinke not onely them selues, but also theyr children and posteritie for euer, to be by the settyng forth of this Religion which the Quenes hyghnesse auaunceth, drawen into a continuall dangerous streame and vnrecouerable state of damnation. And where all this whyle they are further persuaded (as they must nedes be, if they think the Romane church catholike & the Pope the hed therof, and the catholike church and the hed thereof to be preserued from possibilitie of error) that by force of the Popes sentence and for schismaticall and vnrepentant swaruyng from hys church, her Maiestie is not in Gods sight iust Quene of this realme, with remembring how

how farre they thinke they may or ought, when they dare, to shonne her as a person excommunicate, and to withdraw from her all ayde, relief, seruice and obedience: is it, trow you, to be thought that such benefites as they receiue in clemencie and otherwise, which yet they impute to Gods preseruing them for the holynesse of theyr cause, or to theyr owne policies in deceiuyng her, are hable to weye downe those depe and eternall considerations of miseries which they beleue them selues to sustayne by her meanes? It is not possible, beyng so persuaded of her right to the croune, and of the Popes power ouer her croune and person, as they be. While they thinke them selues true Israelites, the chosen people of God, and the Pope theyr Moses or rather Christ, what accompt make they of the prince, whom they serue, other than as of Pharao? or make they any more conscience of withdrawyng all duties from the Prince and theyr whole contrey, than the Israelites dyd of robbyng the Egyptians, how fayre soeuer they spake, promysed, or bound them selues when they borrowed theyr iewelles? Many such examples haue ben seen in her

Maiesties moſt noble progenitors dayes, but moſt chiefely and moſt euidently in her owne.

Papiſtrie encreaſeth by lenitie.

Of lyke truth it is that Papiſtrie being an hereſie, or rather a bondle made vp of an infinite nomber of hereſies, muſt nedes haue the propertie of hereſie, to floriſh with indulgence and lenitie. We ſee the lyke example in the ſect of Arrians, which vnder hereticall Emperours exceedingly encreaſced, and beyng ones condemned & reſtrayned by punishment, hath worne away to a few. So farre as kyng Henry the viij. went in reforming religion, which was to aboliſh the primacie of Rome out of this realme (a noble conqueſt) with certaine groſſe idolatries: dyd not the ſeueritie of hys lawes, the awe of hys perſon, & the dred of due execution, ſo hold downe thoſe partes of Papiſtrie which he ſuppreſſed, that they durſt not ones ſhew them ſelues in hys dayes? and yet in the ſame tyme the greuous law of ſixe Articles made agaynſt Gods truth, and ſiniſterly procured by Popiſh clergie, nor yet the earneſt inquirie, nor cruell executyng of it by Byſhops & other, could hold downe the truth of the Goſpell, but that it braks

out

out more and more vpon them. The reason is, that Papistrie and Christian truth haue two seuerall endes: truth respecteth heauen, and Papistrie the world. Wherby their aduentures & enterprises are commonly diuerse: the Papist dare boldly set vpon any mischief, where he hath hope to auaunce hys falsehode: The Christian dare constantly abyde any torment to geue witnesse of Gods truth. And such qualitie of Gods truth haue the auncient fathers described, when one of them calleth the bloud of Martyrs the water to water Gods garden, an other sayth that they encreace with cuttyng downe, and other in other maner haue expressed the same meanyng.

But now being vnder a Christian Prince in dayes of rest (blessed be almighty God, and long preserued be her maiestie the instrument of it) as it is not mete that Gods Church, after Julian the Apostates maner, be persecuted to make it encreace, but holden downe with good discipline for maners that it grow not wilde and runne out into wantonnesse, so is not the Church of the Deuill to be mainteined and multiplied with indulgence, winking and slack-

nesse of correction, but with good seueritie to be restreyned, that it grow not to such rankenesse to choke the true church in dede.

Papistes dangerously encherished.

The licentiousnesse of Papistes speach is great, they dare do and say they care not what, they haue their assemblies and ordinary conferences together, their leude and seditious bookes, and such courage as the truer sort of her Maiesties part are ouercrowed, as the good preachers dayly complayne, and so long I pray God they complaine not that God heare them, and be angry that other heard them not. Popish priestes, who sometime triumphed that they were so esteemed Popish, and by that meane got those thinges together, enioy the great ecclesiasticall liuinges without recantation or penance, yea and in simoniacall heapes. Cathedrall Churches are stuffed with them, as dennes of theues: they are in offices: the meaner sort depend vpon them, and partly by example, partly by common desire to crepe into fauour of their superiors, and partly also for that the great ones are loth to haue other about them, are perilously infected: the very spyes and promoters of Queene Maries time, without change of

their

their opinion are cherished & marke men against an other day. Mercie may haue her excesse, and clemencie may be great crueltie, when it ouerfloweth to the good mans danger.

Yet is not my minde that for mens baze opinions or mistakinges in controuersies of religion, being otherwise honest and ciuile men, & where the same extend not to participation of treason, or to those Articles that implie a dangerous meaning to the state, they should be byandby destroyed, but restrayned from insolence and licentious spreding of their errors, and with doctrine & examples be reduced, but specially that confidence be reposed in men that be better assured. Such maner of crueltie were to imitate Papistes, rather than to correct Papistes. Meaner punishmentes than the paines of treason ar meter. Conuenient discipline, comming after good teaching, were profitable. But those of them that in tyme past haue bene shepebiters, and hetherto shew no true repentance, it is likely that they haue the common qualitie of olde shepebiters, they will neuer leaue it, and they cannot be kept without danger of the flocke and state

No crueltie for simple opinions.

Old shepebiters perilous to be kept.

state. Of this may Gardiner and Boner (whom God hath sent from hence, I dare not say taken from hence) be notable examples. Many moe there haue bene and be: and some of those that be, remaine not onely in her Maiesties power, but also in her charge.

The other Conclusions following haue great difference from these wherof I haue made some explication. Of these yet nothing so large an explication haue I made as truth is well and easily able to furnish, nether can I so well make it as the expedience of the cause asketh to geue the vantage of eloquence to the goodnesse of the matter, to helpe to draw it into credit and effect of well moouing. But being as it is, rude and true, great conning and fineneſſe is the least nedefull, where those for whom it is most intended are so wise as it is farre more easie for naked troth to enforme them, than for any gay speach to leade them. This is the diuersitie of the articles declared, and of the articles remayning: those that be past conteyne matters of fact, doinges, maners, and disposition of men abrode, the certainties and circumstances whereof cannot be vnderstode of any

Matters of facte not known but by information

the

the wiſeſt men in the woꝛlde by way of contemplation, but muſt be bꝛought vnto them by relation of true and faithfull ſubiectes, by cõmon rumoꝛ and ſpeach of the honeſt ſoꝛt, oꝛ ſome ſuch other meane of intelligence and erperience: by reaſon wherof I haue ben bolder of things conſiſting in doing, and tolled in talke abꝛode, to gather ſuch a certaintie of repoꝛt of things, foꝛ the better conſidering of danger to her Maieſtie and the eſtate, as is in dede the very common and oꝛdinary burden of euery honeſt mans hart to ſee them, and neceſſarie thynges to be layed befoꝛe thoſe that may amend them.

The other concluſions that follow, wherin I neither haue noꝛ will wade ſo farre, are matters of conſultation and meditation. The effect therof, which is the ſafe preſeruation of the Quẽnes royall Maieſtie and the realme, the auoydyng of dangers that thꝛeaten the ſame, the eſtablishyng of aſſuꝛednelle, boldnelle, courage and frẽdome of her hyghnelles moſt good counſellers and ſubiectes, the taking auantages of oppoꝛtunities and occaſions, the wedyng out of deceiuers and vndermyners, the defenſe of her Maieſties honoꝛ

& dignitie, the meanes to answere charge toward God, & namely in dealyng with men as they be affectioned to or agaynst God, this effect I say of those other conclusions I know doth continually occupie her Maiestie and her most honorable counsellers in thinkyng on them and prouidyng for them: therfore it shall no further occupie me and other meane subiectes than in prayer and readynesse to serue as her Maiestie and her counsell shall see fit to employ vs. I will not therfore in discoursing of them encomber my selfe and other. It shall suffice me, and so ought it to content all other, to know as we do know, what a wise Prince we haue, what good Counsell she hath chosen, how well they haue gouerned, what fruite we haue had of it, so as nothyng is left to vs, but to geue thankes, to beware that our owne sinnes geue not the occasion of losse and change, to serue dutifully and to pray deuoutely.

Howsoeuer the nature of Papistes hath shewed it selfe, that they are most glosing traitors till they haue their aduantage, and most cruell tormenters when they haue obteyned it: howsoeuer it be true that though her Maiestie heape them

with

with infinitie benefites and cherish them with vnmeasurable and dangerous clemencie, though they crepe and crouch, and with theyr promise of fayth which they thinke bound to kepe no fayth, speake neuer so faire, and for the tyme dissemble theyr zele, holdyng them contented with glorious and false shewes of policie to persuade a certaine traitorous temper and perilous neutralitie (if they repent not their error and change not their Religion) they hate her, they watch theyr tymes, they transferre the prayses of her good gouernement to those that neuer deserued it, they be redy to vndermine her estate while she lyueth, as they did with her brother, and to defame and deface her beyng dead as they dyd with her father: howsoeuer they now hide, or hereafter vtter theyr stomackes: it is on the other side true that though her Maiestie should shew to Christians in bodylie and temporall thynges great hardnesse, yet is it so recompensed and ouerweyed to vs in the fredome and ioy of our consciences, that we must and will still loue her how much more then beyng our so good, louyng and beneficiall soueraine?

It is we that depend vpon her, it is

we that thinke it shalbe more easy and better for vs (euen in respect of our worldly life, and benefites, though there were not a greater respect beyond) to die at her fote in her defence than to ouerline her Maiestie, the same being oppressed by her enimies. Gospellers be they, whom though her maiestie can by no meanes make to cease to lone her, yet by ouermuch cherishing of Papistes, she may make lesse strong to defend her. Our case is such as her Maiestie may be assured of vs, that we stand for her, not only as for our Prince, our louing soueraigne, our mother, our countrey, our hauiours & possessions, but also for the liues, and (that most is) for the soules of our selues, our wiues, our children & posterity for euer. If any of this part haue bene seduced by Papistes, as perhaps there be, error I hope it is and not malice, And as it is error, so is it mete to be forsaken as error, I meane not onely forsaken in pursuing, but also in defending, succoring, pacifying and helping. For let such make their accompt to finde no truth, defence, mercy, nor kindnesse in Papistes, when they get aboue, howsoeuer their pre-

Onely Christians true to the Queene.

present turne be serued. To late shall they wish for the good Prince, whom their own follies shall haue lost. Let them remember the policies of Charles vsed with Maurice and other for assurance of religion against the confederates of Smalcald. Let them remember the Fremingham promises for not altering religion. Let them remember that the very promisers eyther in dede shall not be hable, or will be glad to say they are not able to kepe promise with them, or if they would faine kepe promise they may hap to be sent after their predecessors. Let them remember the keping of edictes and word of a king in other places, by meane of persons somewhat allied. Let them remember that them selues shall not dare to chalenge such promises, no more then the Crane his reward for pulling the bone out of the wolues throte. Let them remember they shall haue to do with such as thinke not themselues bound to kepe faith with them nor any of our side, & can haue a dispensation at their pleasure. It is we therefore that pray God to geue her Maiestie iudgement and all timely

meanes of intelligence, to discerne her enemies, and courage to vse such opportunities of times as God throweth vpon her.

It is we that with thankes to God do acknowledge that God hath so guided the successe of this late rebellion, as if he should haue sayd to her maiestie, Los daughter, although necessitie of mine ordinance, and the disposition of thinges for my glorie (which shalbe in the end also your benefit) be such as there must be a traitorous rebellion in your realme, yet this will I do for you: you shall vnderstand it in tyme: you shall haue the meanes, whereby they should accomplish their entent, in your owne power: you shall make your owne match: you shall haue the choyse to name the parties your selfe, that shalbe the leders and doers of it, euen the weakest of credit, wit, and power that you can chose to withstand you: you shall chuse the tyme, when they shall attempt it, the most vnseasonable for them, either to procede in their owne doinges together, or for hauing aide to resort to them, either of forraine enemies or domesticall traytors: you shal chose the place where you would haue it begon,

such

such as lyeth best for danger of contagion of other, easiest for your selfe to enclose, hardest for your enemyes to come to, and neerest bordering vpon your best forein frendes: they shall want furniture, your selfe shall haue abundance: your good and true counsellers shall nobly and truely stand by you: your nobilitie shalbe prouoked to reuenge dishonor & slanderous suspitions throwen vpon them by the rebelles and therby shall haue cause to striue who may best serue you: your good subiectes shall euery way shew theyr zeale in your seruice: your poore clergie shall poure out theyr deuout prayer for you and I will heare them: I will guide the successe to your victorie: your enemies shalbe so snared, as the victorie well followed, the treason well examined, the faultie well remoued, the roote well & cleane hewed vp, you may sit free from traitors whyle you lyue, and your good & true counsellers and subiectes may be set in safe abilitie and encouraged to serue you truly and stand faythfully and boldly by you. See now that you fayle not me nor your selfe, and neither by missuser, nor nonvser, forsake

me, nor lose the benefites that I haue so prouided for you.

We therefore acknowledge all these things to haue so come to passe, and dout not that her Maiestie will euer with inuincible constantie so prouide that those most noble Counsellers be mainteyned to serue God and her without feare, and be so cherished as they may with delite and frée careles nesse and assurednesse of their owne estates from perill of reuenge or any other assault, bend them selues wholly to studie for her highnesses preseruation. We pray God to geue her Maiestie euer the hart to suspect his truth whatsoeuer he be, (if any euer be as I trust there shall not) that shall practise to abate any credite of these most true counsellers, or shall insinuate or geue any aduise to stay the true and perfect serching of the bottome of these treasons to forbeare the full destruction of the rote thereof, or to extenuate her Maiesties perill, and to say to euery such a one if any smoke or glimse of signification may thereunto leade, et tu ex illis es. Thou art also one of them. We confesse it is time, and we pray, that all her Maiesties subiects by othe and al other good meanes

may

may be assured vnto her, and that al titles, all bondes, knottes, alliances, colours and pretences to her Maiesties danger may be cut of, what shew soeuer they make, knowing and hartely desiring it may be remembred, that no common law of nations, no title of anoynted, or what soeuer face they set vpon it, may be warrant for any perilous creature, Papist, Bishop, Priest, runaway, gentleman, marchant, or other, man or woman, to be dangerous to her Maiestie in her own realme. We know well that a gallon of Rats bane in an Apothecaries shop will not hurt a man halfe so much as an ounce in his bellye. We are not so madde to haue such a fonde longyng for the flesh pottes of Egypt, for marie & marie bones that we wold with the rebellious Iewes desire to returne againe to the land of Egipt the houle of bondage & forein slauerie both of body & soule, to suck them, and that not for lacke but for lothing of fine natural and holesome foode. We pray that we may once for euery title destroyed, whatsoeuer it be, either in ciuill respect or ecclesiasticall, that hath or shall any way threaten her Maiesties danger, that hath or shall any way clayme

the crounerom frm her hed, or her powe
out of her hand, that hath or shall seke any
dispossession of her estate and the inuasion
of her land, & specially the titles and lewd
hopes of Romish Popes that haue by no-
torius wickednesse ercedyng the olde
Romane Emperours shewed them selues
vnmete to lyue among Christian people,
much lesse to gouerne them, that haue by
horrible and vnnaturall murders and
hoardise of poysoning and other mis-
chieues shewed that them selues and their
Papistes are not to be wonne with kinde-
nesse to be true to the Queene, that could
not be holden by nature from slaughter of
their own, as by many euident histories
appeareth, yea where their treason may
be rewarded with a kingdome, yea with
the kingdome of heauen: those fained and
wicked titles (we say) of Romish vsur-
pation, that haue interrupted the blessed
yea & which we haue so long enioyed, that
haue drawen into conspiracie, alliance &
knottes of fauour those of whom her Ma-
iestie hath well deserued, that hath armed
the rebell against our most good swete so-
ueraigne Ladies life, croune, and dignitie,
and put weapon in traytors handes to cut
true

Romane tyrannies and cruelties.

Treasons of Papists.

true subiectes throtes, and vtterly to de-
stroy the wealth, safetie and honor of Eng
land.

We pray that we may see when those
that shall wrest or procure to change law,
to erect the courage of any dangerous Ti-
per to such endes, or to any aspiring hope
of preuenting and vndermining, vnder
whatsoeuer colour, name, pretẽce or shew
in proclamation or otherwise, or to the
safegard of their persones that haue so at-
tempted, may be declared and executed as
enemies to this estate, and to the Quenes
safety. We pray that we may se such laws
prouided for her highnesses preseruation,
& the same so executed without restraint
or slackneſſe for any respect as the hope of
Papistes, such as be enemies to God, the
Quæne, and the realme, may if they re-
pent not, be cut of for euer. We pray to
liue to sée that none may haue place, office
nor accesse into her Maiesties court nor
houshold, no nor once to her presence, that
shall not be well knowen to fauour both
God and her, so far as any circumspection
and policie may prouide it. We pray God
that we may once sée the administration,
yea and studie of law and iustice wholly

taken from those that shall not be knowen to fauour the law of God, and to acknowledge her Maiesties right, that is head of law and iustice in the realme. We pray God that her Maiestie and her Counsell may haue such particular knowledge of men that her enemies may be weakened, and her frendes strengthned, al auantages vsed for her safetie, all neutrall aduises suspected for subtle vnderminings. We trust it will be so, for God hath not drawen these late mischiefes into light for nothing. But afore all thinges we pray God to send vs true repentance, more ioyfull receiuing of his Gospel, and more vertuous ensuing it, least as we lost our best king with liuing ill, so we may lose our best Quene with liuing worse. And that therewith it may please him to direct all the doinges of her Maiestie and Counsell to proceede in their good aduauncing his glorie and preseruation of the state, which without ielous circumspection for preseruing the Queenes most royall person can not be done, and that such good meanes and prouisions as God offereth to that end, be not refused or neglected, which were to tempt God, to forsake his cause, to betray our noble

Prince,

Prince, and to geue away or rather cast away the realme.

These be the dayly and nightly prayers of good subiectes. And while we busie our selues with these praiers, we do after our principall confidence in Godes goodnesse, rest our selues vpon the trust of her Maiestie and her most honorable Counsell, for whom we prayse God, and to them we referre the guiding of vs and ours, ready to follow them, when we are commaunded with the vttermost of our power and perill, knowing how they spare not their vttermost endeuour and perill, with susteyning the most vnpleasant life, God wot, that may be, for our sakes, for our quiet, profite and defense.

Good counsell to Papistes.

Consider these thinges ye that haue bene and haue not yet ceased to be such Papistes, remember how in that state ye be neither true Christian men nor true English men, wherby if ye repent not you are not worthy to liue in the kingdome of England, and you are sure not to come in the kingdome of Heauen. Let euery good thing moue you to truth and to your profitte. Let euery euill thing fray you from treason & from eternall vndoing. Learne

religion of God alone, render your alle-
geance to your prince alone, liue in bond
of countrey with English men alone. Ac-
knowledge how God hath sent his truth
to shine vpon you, her maiestie hath pou-
red all benefites of her good gouernaunce
among you, her true subiectes desire euery
way both in soule and body to be comfor-
table to you. But of onely the cankerd
affection or rather passion of inhumanitie.
Do but once come home from those arti-
cles that can not stand with out treason
to the prince and state, bynde not your
selues, your soules and fayth to the autho-
ritie of any mortall and sinfull man, geue
euer infinitly to God, resort faythfully to
him, pray deuoutely to him, to shew you
his truth by his owne worde. And so I
dout not but hauing once forsaken forein
subiections, and being once so farre vnpa-
pisted that ye may come into the number
of true subiectes, for the rest God shall ac-
cord vs, and shall reueale vnto you sincer-
tie of all truth in time, and in such time as
shall be the greatest comfort that euer you
felt in your liues. And so yet till other er-
rors be purged by Gods grace working by
the hearing of his word, we shall al goe vn-
der

der the gentle yoke of our naturall ſoue-
raigne, there let vs drawe louingly toge-
ther, and then ſaye and ſing merily God
ſpede the ploughe of England. Amen.

¶ God ſaue our Queene
Elizabeth, and con-
found her ene-
mies.

¶ *Imprinted at London by Iohn*
Daye, dwelling ouer
Alderſgate.

These Bookes are to be ſolde in
Paules churchyarde at the
ſigne of the Crane.